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THE GOSPEL OF THE CROSS



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TORONTO

THE GOSPEL OF THE CROSS

WRITTEN BY

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MALCOLM SPENCER AND OLIVE WYON

TO EXPRESS THE MESSAGE OF A CONFERENCE
OF THE SWANWICK FREE CHURCH FELLOWSHIP



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THE CROSS

AT THE MADELEINE

I SAW a cross of burning gold
And jewels glorious to behold ;

Over it a golden crown,
All the people falling down.

I saw an ugly cross of wood,
On it there were stains of blood ;

Over it a crown of thorn,
Plaited for the people's scorn.

Cross of gold, no fruit was thine,
Nothing but the empty shrine.

Cross of wood, thou living tree,
The true vine clung fast to thee.

MARY E. COLERIDGE.

PREFACE

The word of the Cross is a high and profound mystery. . . . O truly blessed Cross, how much delight thou containest in thee, and how powerful thou art to drive away vice and sorrow from our hearts! By thee we are set free and are reconciled to God . . . by thee joy returns to the world.—THOMAS À KEMPIS.

Behold, assiduous meditation on my Passion makes out of a simple man a master of high knowledge; truly it is a living book in which everything is to be found. How right blessed is that man who has it ever before his eyes and studies it! What wisdom, grace, consolation, sweetness, what cleansing from all imperfection may not such a man obtain through the devout contemplation of My living Presence.—SUSO.

The Cross is the abyss of wonders, the centre of desires, the school of virtues, the house of wisdom, the throne of love, the theatre of joys, the place of sorrows; it is the root of happiness and the gate of Heaven.—THOMAS TRAHERNE.

Ah! puisse l'homme savoir s'oublier une fois! Puisse-t-il, par moments au moins, trouver tout son bonheur dans l'admiration, dans l'enthousiasme et dans l'attendrissement; puisse-t-il ne pas se dire seulement, Jésus m'a sauvé! Jésus m'aime! mais, Jésus est le salut! Jésus est l'amour! Puisse-t-il quelquefois, dans cet amour, qui est le salut, oublier que cet amour est le salut, et dans l'amour ne voir que l'amour!

Trop souvent les plus graves spéculations et les plus dignes d'un chrétien risquent de nous occuper trop de nous-mêmes . . . et ne donnent que trop de prise à cette personnalité vivace qui se reprend et se cramponne à tout; mais le regard vers Jésus, et ce regard seulement, a une vertu contraire.—VINET.

PREFACE

“GOD so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life.”

That is the greatest of all comments on the greatest of all tragedies. It gives the New Testament's final theology of the Cross, and has properly become the most familiar motto of evangelical Christianity. An attempt will be made in the later pages of this book to explain the nature of salvation through the death of Jesus Christ, and to make real for to-day the divine grace that has been the central theme of Christian writers from Paul onwards. But we must see the tragedy before we study the comment. The first essential for the understanding of the Cross is to see it in history.

The quest of the historical Jesus has been for many years the supreme subject of biblical

study. In face of all the problems raised by modern science and criticism, the search for a reality that will satisfy the sincere mind has held on, through mist and midnight, until at last the goal appears. In spite of the over-wise who make a myth of our reality, deeming it too good to be true, we claim before all honest men that we can see Jesus of Nazareth, preacher, healer, teacher, friend, tiring Himself out upon the streets and fields of Galilee, and nailed at last upon a Roman cross outside Jerusalem as "King of the Jews."

Our object, however, is not merely to describe the course of events which led to the crucifixion of Jesus, but so far as possible to appreciate their inner meaning to the persons concerned.

To see the Cross truly means to follow the motive of Jesus and to enter into His mind, and this involves an attempt to appreciate the thoughts and feelings of the human world in which He found His mission. For the purpose of this study we have at our disposal not merely the four Gospels, but also the literature, Jewish and Christian, which reflects the situation immediately before and after Jesus.

Before coming to the actual records of Jesus,

it will be useful to see what kind of thought-world it was into which He entered, and to observe the change which took place in it as the result of His coming.

Our first chapter will therefore treat first of the state of Judaism at the time of the Advent, and will then aim at suggesting the situation created by the Gospel events. This will prepare the way for the presentation in Chapter II. of that which produced the change.

No truly historic event consists exclusively in the physical fact which is its core. An event is the physical fact *plus* its issues in the souls of men—their feelings and opinions about it, its consequences in their experience. Balaclava and Spion Cop were both, in mere fact, egregious blunders, half redeemed by the splendid courage of rank and file ; but while Spion Cop is nothing more, Balaclava is a part of the heritage of our race, because a poet felt and sang nobly about it. This is a small matter : the really momentous events of human history are rich in the personal passion which transmutes the mere physical fact into the very stuff of our spiritual heritage.

When we come to the supreme Event of the Cross, the element of personal experience of the

fact becomes all-important. We shall never know what is most worth knowing about the death of Christ until we know what it has meant in the spiritual experience of men who have been confronted with it. They are a great host: their leaders are the great souls who speak to us in the pages of the New Testament. To them we shall turn next. We shall turn to them, not in the expectation of finding a "New Testament Doctrine of the Atonement": doctrinal systems belong to a later period than that of the New Testament. We shall turn to them because they are men upon whom the spell of the Cross came, and who can tell us something of the great things it wrought in them. We shall remember that they are individuals, of different types, with different ways of apprehending the problems of life—and their solution. We lose incalculably if we treat these amazing human documents as the text-book of a theology. We lose even by a too hasty attempt to make them all say the same thing. In the last resort, indeed, it is one great truth that they attest; but that truth is something too great to be arrived at by the mere putting together of "proof-texts." We shall best reach it by going

all the way with each writer upon the lonely trail of his own experience, until something in us answers to that which is in him. This is the subject of Chapters III. and IV.

The survey of the New Testament witness to the saving work of Christ might well be followed by an attempt to trace the great experience in its various forms down the Christian centuries ; this, however, would be too vast an undertaking for our modest book ; but the perpetual witness of Christian experience is suggested by the extracts from the devotional literature of the Church which accompany the chapters. We are always in the presence of the cloud of witnesses.

Leaving, however, our historical survey where the canon of the New Testament leaves the matter, we now make a fresh start from a somewhat different point. Having in mind the experience of Christian people from the beginning, we ask, What is this thing, Salvation, of which they speak ? The discussion of that question brings us at once against the living problems of our own day, problems of sin and suffering, of the nature of God and the destiny of man, and we see what light we can get upon

them from the Cross. Chapters V. and VI. cover this ground. These, the central chapters of the book, contain our attempt at a "*doctrine*" of the Cross for to-day.

Uniting now our two lines of enquiry, the historical and the philosophical, we take the final step of asking, What does all this mean to *me*? This question takes two forms: we want to know how the Cross, as a message of Salvation, reaches us, to whom Calvary is a name, and the reign of Tiberius Cæsar ancient history, and we then want to know what is our right response to the message that reaches us. If the Cross of Christ is to be anything at all to us, it must be rescued alike from the far-awayness of ancient history and from the generality of a "*doctrine*," and brought to confront the conscience of each of us with its eternal challenge. This is the aim of the two concluding chapters. They will have failed, and the book will have failed, unless we become aware that He who died and is alive for evermore has drawn nigh to us in the shame and the glory of His bitter Cross, and spoken to each in the language of his own heart the word that offers release and calls to service.

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I

THE SETTING OF THE CROSS

It is too little a thing to be my servant,
To raise up the tribes of Jacob,
And to restore the survivors of Israel ;
Therefore I will make thee the light of the nations,
That thy salvation may reach to the ends of the earth.

He was wounded for our transgressions,
Crushed because of our iniquities ;
The chastisement for our wellbeing was upon him,
And through his stripes healing came to us.

And his grave was made with the wicked,
And among evil-doers his burial mound,
Although he had done no violence,
Neither was deceit in his mouth.
Yet Jehovah was pleased to crush him ;
Through giving himself as an offering for guilt,
He shall see posterity and length of days,
And the pleasure of Jehovah will be realised in his hands ;
Out of his own suffering he shall see light,
He shall be satisfied with his knowledge.
My righteous servant shall make many righteous,
And himself will bear the burden of their iniquities.
Therefore I will give him a portion among the great,
And with the strong shall he divide spoil,
Because he poured out his life-blood,
And was numbered with transgressors,
And himself bore the sins of many,
And interposed for transgressors.

(From Isaiah xlix. and liii., translated by C. F. Kent.)

I

THE SETTING OF THE CROSS

To one who looks back over the world's history, that little patch of time which encloses Jesus in the flesh, is something different from all the other years of man. Before Jesus, the story is of empires rising and falling, and of a hope that cannot define itself. With all that is so good, in Greece and Rome and Palestine, the soul of the world seems impotent. It cannot go forward into the kingdom it is trying to dream. Asking for bread, the universal hunger is mocked by the mirage of Greek thought and the stones of Roman power. Then a miracle takes place. From the little Holy Land, after Jesus, a few simple men go forth in the belief that they possess what all men want. They have the bread of life. Poor as they are, they make many rich. It is like the feeding of thousands

from a peasant boy's basket. It is the beginning of the brotherhood of man, which is also the Kingdom of God.

What is the secret? Can we recover it for our age? With patience and with passion we must seek it. How some have sought and found is told in the following pages.

The Cross is our symbol. But it is far more than a symbol. There it stands, of actual wood, on a stony hill that is part of our own world. And its burden is the body of a Man, dying in pain that we understand afresh to-day.

What makes that pierced body meat indeed for the hungry world? In order that we may keep to the heart of the matter when we come to the story of the Cross, we must look both before and after, at the opportunity and at the effect. We shall not truly see the Cross until we see it as the culmination of an age and the beginning of an age.

The first part of the present chapter briefly reviews the facts of Roman rule in Palestine, and the varied political reactions which it produced. Especially it seeks to enter into the soul of the Jewish people, and to distinguish between conflicting types of patriotism at the time when

Jesus came. In the second part we try to grasp the quality and character of that which issued from the Cross in the life of the early Church.

I. BEFORE THE CROSS

1. *Jewish Unrest*.—Palestine in the time of our Lord was not the quiet land of our early picture-books. Milton's famous verse may be generally true, but the impression of perfect tranquillity which it produces scarcely holds good of Galilee and Judaea.

No war, or battle's sound
Was heard the world around ;
The idle spear and shield were high up hung ;
The hookèd chariot stood
Unstain'd with hostile blood.
The trumpet spake not to the armèd throng,
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.

There was, indeed, a strange lull of expectancy all over the Roman Empire, but Rome was justified in regarding Jerusalem as a potential storm-centre, and there were already signs that the "Roman Peace" would soon be broken by the Jews. The Jews were a people of hot blood, passionate feeling, intense conviction, and fool-

hardy courage. They were brooding over memories of great wrongs suffered and great hopes unfulfilled, and they were tormented by the spectacle of Greek culture establishing itself more and more firmly in their midst. Not even the glorious heroism of the Maccabees had availed to stem that tide of Western ideas, whose progress was marked by the erection of palaces and amphitheatres all over their land.

To have been since 37 B.C. under the half-foreign Herods of Idumaea was bad enough, but when Rome sent her tax-gatherers the situation was felt by many to be intolerable. Judas, a Galilean, headed a revolt in the South in A.D. 6, about the time when Jesus paid His first visit to Jerusalem at the age of twelve.¹ It is true, as Gamaliel reminded the Sanhedrin, when they were discussing what to do with the Christians, twenty-five years later, that this rising was quelled.² But the Zealot party never

¹ The complicated question of the exact year of the birth of Jesus cannot be discussed here. Our present system of dating comes from the sixth century, and is good enough for ordinary purposes. Strictly, however, Jesus was born before what we have to call B.C. 4, the year of Herod the Great's death. Perhaps either B.C. 5 or B.C. 6 should be regarded as the year of the Nativity. Either date places Jesus' twelfth year very close to the time of Judas's revolt.

² Acts v. 37.

relaxed its efforts to take the kingdom of Heaven by force ¹ till the final disaster in A.D. 70, when Roman arms destroyed Jerusalem. Scenes of blood were of frequent occurrence, especially while Pilate was Governor of Judaea. Luke (xiii. 1) reminds us of one such scene when the Roman soldiery came down upon the Jewish crowd at the height of their religious celebrations in the very Temple itself.

Amid such tumults Jesus lived, and in a nation agitated by such causes of discontent and intrigue. He came with a message that brought Him into close relation with all the political problems and aspirations of his time. We shall see how these circumstances coloured all his teaching and troubled all his career. It is necessary, then, that we should understand a little of the religious and political parties into which the Jews were divided when Jesus came announcing to their eager hearing that the Kingdom of God was at hand.

2. *Sadducees, Pharisees, and Zealots.*—The religious leaders of the Jews were divided in their sympathies. On the one hand the aristocratic Sadducees, who controlled the High-

¹ Cf. Matt. xi. 12.

priesthood, found it to their advantage to be friendly towards Rome ; and the Roman Emperor paid for daily sacrifices in the Temple. Perhaps they were animated by that strange hope which spread through the Roman world in the era of the Caesars, that the Caesars by their rule of force and law would establish upon earth the only kingdom of God that man might hope for.¹ At any rate they shared in the worldliness which springs from such a gospel of earth-born redemption. They were sceptical about the world to come and easy-going about the world that enabled them to fare on the whole so well.

The Pharisees, on the other hand, were far from content with the order of the world they lived in, and they longed greatly for a heaven-

¹ The most famous expression of Roman hope is in Virgil's Fourth Eclogue, lines 4-9 (trans. by Prof. R. S. Conway in the *Hibbert Journal*, Jan. 1907).

“Lo! the last age of Cumae’s seer has come :
Again the great millennial aeon dawns.
Once more appears the hallowed maid, once more
Kind Saturn reigns, and from high heaven descending
Comes a new offspring. But do thou, we pray,
Pure goddess, by whose grace on infant eyes
Daylight first breaks, smile softly on this babe,
For in his time the age of iron shall cease,
And golden generations fill the world.”

This was written about 40 B.C., perhaps in reference to Octavian’s expected child, and is one illustration among many of the Roman poet’s belief in the approaching regeneration of mankind.

sent deliverance from their Roman overlords. Though themselves responsible in the first instance for the entrance of Roman troops into Jerusalem in 63 B.C., when they were struggling with the Sadducees for the control of the High-priesthood, they looked for a divine interposition which would give a miraculous deliverance and triumph over Rome to the Chosen People. Their hopes were like those of the Zealots who fomented rebellion, but they did not approve of the immediate use of violent means. They believed that when the Messiah came He would show signs and wonders, and crush Rome by supernatural power. Meanwhile God's people must cultivate religious purity by fulfilling all the minutiae of the Law, not only the 613 precepts of Moses contained in the Pentateuch, but also the later traditions of the elders. When this perfection was attained, God would be bound to fulfil His side of the Covenant and bring in the Kingdom. They were not prepared to be themselves the instruments through which God should gain His victory. To think so was to them an impiety. That is why they did not support the Zealots, who believed that God would help those who helped themselves.

It has been thought strange that Simon the Zealot should be among the disciples of Jesus. But our Lord agreed with that fiery movement in the belief that God was ready to act through men. Simon joined Jesus because he found Him doing something for the Kingdom in the belief that God was with Him. He had yet to learn that the Cross is mightier than the sword, but he was more valuable to Jesus, as a man ready to lose his life, than all the Pharisees nursing their pious security.¹

3. *Essenes*.—In addition to these sects of the Jews which had definite relations with political movements, there was one which held aloof from politics. The Essenes cultivated the ascetic life, and sought to develop a new form of monastic Judaism independent of national ideals. Among other tenets, they taught celibacy, abstention from animal sacrifice, communism, pacificism, and obedience to established authorities. Their organisation was copied in certain details by the early Christians, and their activity must have prepared the minds of many for the spiritual teaching of Jesus. It is clear, however, that

¹ For further information on the Jewish parties, see Josephus, *Antiquities*, Bk. xviii.

Jesus Himself was not one of the Essenes, since His teaching was directly contrary to theirs, not only on such details as Sabbath observance, but also in its prevailing tone of freedom from ceremonial obligation. It was no Essene who "came eating and drinking" and allowed His disciples to eat with unwashed hands. Most of all, He differs from them in His emphasis upon the coming Kingdom of God and His patriotic concentration upon the redemption of His own people. He might have other ideas for their redemption than the Pharisees or the Zealots, but the form of His teaching and His embarrassing popularity show that He saw in the nationalist ambitions of His time possibilities of which no Essene could ever have dreamed.¹

4. *Holy Families*.—There was yet another circle of religious and patriotic aspiration in Palestine, with which Jesus had close affinities. The devout family from which both John the Baptist and Jesus sprang represents the quiet people who were waiting for "the consolation of Israel" in the belief that their "redemption" was drawing nigh. They had drunk deeply of

¹ In view of the Theosophist assertion that Jesus was an Essene, it is useful to read the full account of this order in Josephus, *Jewish War*, ii. 8.

the religious spirit of their nation's past. They had interpreted the message of its chequered history, and come to form a hope for the fulfilment of national destiny along lines quite different from those of the more popular and numerous parties which have been described.

The language of their piety was inspired by the confidence of real humility. Their feet were already beginning to tread the way of peace in the light of a new dayspring from on high. The master thoughts of Isaiah xl. lxi. were leading them to expect a deliverance from their enemies which would mean not only the glory of Israel, but also the enlightening of the Gentiles.

3. *Books of Hope.*—From the Maccabean period onward there was much literary activity, especially among the Pharisees, echoes of which are often found in the New Testament. The development of "apocalypse" (revelation) was specially rich, under the names of Ezekiel and other ancients. Phrases like "Kingdom of God" and "Son of Man" thus would be familiar to those who heard John the Baptist and Jesus. For the most part these books tended to foster an exclusive nationalism, but however limited their outlook, and however fantastic their specu-

tations, they served, like the book of Daniel, which was the great pioneer of this kind of literature, to keep faith alive in times of gloom. That they also served to prepare the way for the moral teaching of Jesus, who, no doubt, was familiar with them, will be seen from the following quotation from the Testaments of the Twelve Patriarchs, written probably about 100 B.C. :

"Love ye one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he deny it, do not get into a passion with him, lest, catching the poison from thee, he take to swearing, and so thou sin doubly. And though he deny it and yet have a sense of shame when reproved, give over reproving him. For he who denieth may repent so as not again to wrong thee; yea, he may also honour and be at peace with thee. But if he be shameless and persist in his wrongdoing, even so forgive him from the heart, and leave to God the avenging."

Dr. Charles, who has done so much to reveal the riches of the Jewish literature which bridges the gap between the Old and New Testaments, rightly emphasises the importance of this passage,

as part of the evidence "that there was a steady development in every department of religious thought in the centuries immediately preceding the Christian era." The aspect of its importance with which we are here concerned is that which shows it as part of the spiritual tradition of those who had learned from Isaiah liii., etc., to conceive of a world-wide triumph for Israel through self-sacrifice. Within the walls of an exclusive Judaism there was growing up a tender plant of pure love, whose seed was destined to fall into the furrows of all the world. While men in their wisdom were looking for salvation to parties with programmes, God was choosing things foolish, weak, despised, "yea, and things that are not, that He might bring to nought the things that are."

6. *John the Baptist*.—It was amid such pregnant conditions that John the Baptist began his national mission of repentance and hope. He found a ready hearing as he aroused the conscience of his people to their individual duty, and fed them with hopes of the good time coming. It began to look as if the Jewish people might rise to a new dignity of moral enthusiasm. There was a general feeling that some sort of crisis was

at hand. John said it was to be the very Kingdom of God, and they were to prepare for it. The records do not make clear exactly what he expected to happen, but it is important to observe that he looked for the appearing of the Messiah, and believed He would effect the moral transformation of the people, baptizing with fire.

The salvation that was coming was something which made character more important than descent from Abraham. Like the old Hebrew prophets, John said that even Jews would have to repent before they could enter the Kingdom of God. However palatable such teaching might be to the soldiers and tax-gatherers who heard him, many of whom were, no doubt, prepared by it for Jesus' kindness to them, it could only have appeared heretical nonsense to the Pharisees, whose antipathy was indeed so marked that John called them "vipers."¹

This brief analysis of the situation shows us

¹ We may gauge the value of the work of the Baptist in preparing the way for Jesus if we remember that when Paul visited Ephesus in A.D. 52 he found even at that distance certain disciples whose acquaintance with the baptism of John made them ready for Christianity, and that Apollos of Alexandria had likewise been a follower of the Baptist (Acts xviii. 25, xix. 1-3). In the fourth Gospel we are told that some of Jesus' first disciples had previously been disciples of John.

a religious nation pathetically helpless in the presence of successful imperialism ; for the most part nursing a pride that distorted their ancient hopes, and yet suggesting, however faintly, the possibility that it might give birth to a new faith of universal validity.

II. AFTER THE CROSS

1. *A New Jewish Sect.*—After the death of Jesus a new teaching made its appearance in Palestine, rapidly spread through Syria and Asia Minor, found entrance into Europe, and became in less than three centuries the official religion of the Roman Empire, with the Cross as its supreme symbol. At the very moment when the antagonism between Jews and Romans was moving inevitably towards the death-grapple of A.D. 66–70, a party was increasing in numbers and influence which stood above the growing strife, asserting that the true religion was independent of the Temple at Jerusalem and all the ritual of Mosaism, supreme over every Roman prerogative, and the true bond to unite both Jew and Roman in one religious commonwealth, transcending alike the political glory of Rome and the religious glory of Israel.

It was not long before this new "Way"¹ became known by the name "Christian,"² and the Jewish authorities soon made it clear that its adherents could no longer be regarded as Jews. In the long run Rome too had to acknowledge a new power to be reckoned with; first by persecution and then by making terms, she had to confess that Christianity had the power of a great religion. What was this power and what had brought it to birth? The characteristics of the early Christians give the answer.

2. *A World Religion*.—When Peter proclaimed on the day of Pentecost a gospel not only for Israel but also for "all that are afar off," he was no doubt thinking of the admission of the Gentiles into a new Judaism, reformed, no doubt, but still retaining such rites as circumcision. But it soon became clear to him and his fellow-apostles that conversion was not bound up with the past rites and traditions of any nation: it was indeed a new experience, open on equal terms to all races. When Saul the Pharisee went through his great soul-agony,³ this was one of the questions uppermost in his proud Jewish mind. But, once converted, he

¹ Acts ix. 2, etc.

² Acts xi. 26.

³ Acts xxvi. 17 ff.

became the leading champion of universality, believing, as he says, that "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all."¹ The goal of the book of Acts is the planting of the gospel at Rome, and all the early Christian writings, except Revelation, are characterised by friendliness toward the heathen empire. Here is a tremendous fact. One of the most cherished religious and patriotic convictions of a religious and patriotic people has been annulled.²

3. *The Spirit of Brotherhood*.—A like transformation was wrought as quickly in another sphere of life. Force of circumstances drove the Christians into a kind of communism;³ but it is evident that there was an inner compulsion as well. No reader of Acts can fail to detect the keynote of love. The Christians "were of one heart and soul, and not one of them said that aught of the things which he possessed was his own."⁴ There was "daily ministration" to the poor.⁵ A new spirit of human fellowship had

¹ Col. iii. 11.

² It should be noted that even in *Revelation*, the triumph over Rome is conceived spiritually, and victory goes to the Lamb slain in sacrifice.

³ Acts ii. 44.

⁴ Acts iv. 32.

⁵ Acts vi. 1.

descended upon them in the early days of their faith after the loss of their Leader. This love was manifest in acts of charity and fellowship between themselves, and it was not confined to their own number. Those who were foes and persecutors of the Christian company found the love of Christians concentrated upon them to a piercing point of forgiveness. Thus Peter displays a magnanimity towards the murderers of his Master that has in it the quality of his Master's divine forgiveness. "I wot," he says, "that in ignorance ye did it, as did also your rulers."¹ Stephen prays in his death-agony for those who were stoning him. It was when Ananias of Damascus called his would-be persecutor "Brother"² that the scales fell from his eyes, and Paul the Christian obeyed the heavenly vision by taking the Gospel of forgiveness to the Gentiles.³ They all confessed themselves committed to a life of active and unselfish love towards all men of whatever race or party, unchecked by any hindrance or rebuff, as generous and limitless as the life of God Himself.

4. *The Secret of Power*.—The Christians acted with the startling confidence of men possessed

¹ Acts iii. 17.

² Acts ix. 17.

³ Acts xxvi. 17-20.

of invincible power, and they themselves were in no doubt as to the nature and source of their inspiration. As their name suggested, they regarded themselves as living in the Messianic age—the age of miracle.¹ Their courage was due to the communication of divine energy. The promise of the Old Testament was fulfilled in them.² Theirs was neither a vague nor a mechanical conception of the Holy Spirit. It was the Spirit of the Christ experienced within themselves.³ He was living and controlling them, and would eventually “restore all things.”⁴

On what did they base this tremendous claim? At the heart of their spiritual experience lay the historic fact of Jesus.⁵ Men took knowledge of them that they had been with Him.⁶ But this enthusiasm was obviously much more than devotion to the memory and example of one who had gone about doing good. Their Master was alive. It was Jesus who was Lord and Messiah. He was proved the Messiah by His Resurrection, of which they were witnesses. This proof was not in logic but in life. The survival of personality, which it is sought nowa-

¹ Cf. Heb. vi. 5.

⁴ Acts iii. 21.

² Acts ii. 16 ff.

⁵ Acts x. 34 ff.

³ Acts xvi. 7, R.V.

⁶ Acts iv. 13.

days to demonstrate by philosophy or by psychological research, was an evident reality to the early Christians in the case of Jesus.

Nothing can explain the facts we have reviewed except this fact, which the first apostles put in the forefront of their preaching. The death of Jesus, which had seemed to disprove His Messianic claim, was now realised to be the very foundation of it, according to their new theology, learnt from Jesus Himself, which read Isaiah liii. as referring to the Messiah.¹ The scope of the long-dreamed Redemption was no longer limited by the horizon of death. No such "transvaluation of values," to use Nietzsche's phrase, has ever occurred as that which recreated the thought-world of those Jews, making them bond-slaves of the Suffering Messiah, and sending them forth to turn the world upside down. Though the Cross did not immediately become the symbol of their faith, the Crucified controlled these men. They realised His presence, and sought to show forth His death to all the world in sacramental worship and sacrificial living. If we would understand the secret of the Church's birth, above all, if we would recover her first love and first power, we must see Jesus.

¹ Acts viii. 32 ff. See note on pp. 27-28.

II

THE STORY OF THE CROSS

If thou art wishful to behold Me in My uncreated Divinity, thou must learn how to know and love Me in My suffering Humanity. . . .

Lord, this is a great marvel to my heart, I would needs seek Thy Divinity, and Thou showest me Thy Humanity; I would needs seek Thy Sweetness, and Thou settest before me Thy Bitterness . . . Lord, what dost Thou mean?

My Humanity is the way one must go, My Passion the gate through which one must penetrate to arrive at that which thou seekest.—SUSO.

That glorious King, then, who is King and Lord of all, goes out to fight against the Prince of the world, not sheltered with a shield nor armed with iron, but fortified and armed with His Cross, to which He is to be nailed, and on which He is to die for His friends. Coming therefore to Calvary, the appointed place, with the banner of His Cross, He chose there to erect the title of His Name, and to perform the mystery of our salvation, knowing that the tree of His Cross was to be turned into honour and to be preached all over the world.—THOMAS À KEMPIS.

Christ stretched forth His Hands in His Passion, and took the world in His Embrace, to show even then that a great host gathered from East and West would come beneath His wings, and receive upon their brows that most noble and august sign.—LACTANTIUS,

II

THE STORY OF THE CROSS

1. *Jesus and His Call.*—We have already shown the state of Jewish feeling at the time when John began his mission. Among those who went down to the Jordan for baptism was one in whom the true hope of Israel was about to be fulfilled. Brought up in one of those holy families which preserved the most spiritual traditions of Judaism, Jesus had from boyhood eagerly absorbed all the idealism of His time. It was not only as a relative of John that He was interested in his work. He, too, believed the crisis of the world was at hand. With John that faith was sternly moral. In Jesus it became gloriously religious as well. His primary characteristic is His consciousness of being the Son of God. We cannot know through what stages this grew until it became the master-light of all His seeing,

but we have the record of how it burst into the flame that made Him the morning-star of a new world. "Coming up out of the water (of John's Baptism), He saw the heavens rent asunder, and the Spirit as a dove descending upon Him; and a voice came out of the heavens, Thou art My beloved Son, in Thee I am well pleased. And straightway the Spirit driveth Him forth into the wilderness. And He was in the wilderness forty days, tempted of Satan."

Without detracting from the splendour of that moment of personal revelation, we may detect in the words from heaven echoes of previous thought upon the Messianic calling. The first part, from the 2nd Psalm, spells conquest, while the second, from Isaiah xlii., stands for self-effacing service. It was Jesus who first conceived of a Suffering Messiah, and having seen the truth He yielded Himself to fulfil it. In the story of the temptations we have a glimpse into the inner conflict involved in that response. From the very first, as it seems, the calling of Jesus meant travail of soul.

Having regard to the problem presented to Jewish faith and ambition by the Roman rule, it is noteworthy that both the Old Testament

passages just mentioned speak of Israel's relation to the Gentiles, and that this subject was in the mind of Jesus seems to be indicated also by the account of the temptation, in which He sees all the kingdoms of the world. It is an astounding spectacle—the carpenter of Nazareth contemplating the conquest of the whole world! All three temptations indicate the magnitude of the purpose of Jesus, and in them we see reflected the conflict through which He came to set aside those narrower views of the destiny of Israel which were held by the various parties among the Jews. It would seem, indeed, that this conflict never ceased until Jesus overcame the final temptation to come down from the Cross.

2. *Gabilee*.—As the “Servant of the Lord”¹

¹ The Servant of the Lord is an ideal figure appearing in the later chapters of Isaiah (xlii. 1-4, xlix. 1-6, l. 4-9, lii. 13-liii. 12). That Jesus had these passages in mind we know from His relatively frequent quotations from them. The early Church followed His example in this, e.g. Matt. viii. 17, xii. 18, and the term “Servant” (of God) is applied to Jesus in Acts iii. 13-20, iv. 27, 30 (see R.V.), as well as in the very early liturgy incorporated in the book known as the *Teaching of the Twelve Apostles*. The “Servant” represented in the first instance the people of Israel in its special relation to Jehovah, as conceived by the prophet, the object of His choice, the agent of His purposes. The “Servant” prophecies reach their climax in those passages which speak of the unmerited and “vicarious” sufferings of God's Servant, especially lii. 13-liii. 12. As we shall see, Jesus quoted from Isa. liii. on the eve of His crucifixion, and we have His own authority for regarding

who is "to restore the preserved of Israel,"¹ Jesus has as His first work to awaken the dormant soul of Israel herself. He finds His point of contact not in the "religious" Pharisees or the priestly Sadducees, but among the common folk—the "poor," for whom He had "good news." He addresses Himself to the despised Galileans, whose inflammability constitutes at once an opportunity and a danger. He does not pose dramatically like John beside the Jordan, but comes down beside the people at their work and in their homes. He eats and drinks with them, and by His practical love and simple speech lets the light of God into their hearts. It is the great, generous love of the "Father in heaven" that is His chief theme, and He would have the children like their Father. He would have them merciful as He is merciful, forgiving as He is forgiving.²

His death especially as a fulfilment of that chapter. It is important to note that the Resurrection is implied in Isa. liii. 10-12, and it is hard to resist the conclusion that the thought of triumph through and after death was in the mind of Jesus from the start. It must also be remembered that while the Servant is identified in the consciousness of Jesus with the Messiah, it also carries with it the original thought of the *people* of God, the true Israel of the prophet's dream, which is not only to be led by Him to spiritual victory but also conformed to His image. This truth emerges again in Paul's teaching about the Church as the Body of Christ.

¹ Isa. xlix. 6.

² Matt. v. 43-48, xviii. 21 ff.

But they must first know what that mercy, that forgiveness, is. His works of healing provide an object-lesson. A paralytic is brought before Him—the victim of his own sin, as everybody believes.¹ The Scribes might have preached a sermon from that living text on the vindication of divine holiness through penalty. Jesus says, “Son, thy sins are forgiven.” The Scribes do not believe it. Such language is blasphemy to them. But the authority of the Son of Man is proved before their eyes when the lame man gets up and walks. It is the activity of divine love unhindered by human selfishness, and it is creative.

His words about sin were as direct as those of John, but they went deeper. He made simple and sinful people feel that they were God’s children, and hope was born again. Repentance meant not so much a stern resolve as a grateful surrender. Jesus was communicating the spiritual reality of His own inner life, and those who heard Him could not help contrasting His authority with the feebleness of the Scribes. It was perfectly clear that He loved them. There were no limits to His love. Lepers, Romans, harlots, tax-gatherers—all sorts of

¹ Mark ii. 1-12.

impossible people found themselves within reach of the Kingdom of God.

But this was not all. The message of Jesus was not simply a message of new hope to the outcast. It was a call to world-service. He was gathering these lost sheep of Israel in order that the people of God might fulfil its true destiny as the bringer of blessing to all nations. "Ye are the light of the world, the salt of the earth." Seven centuries before, Isaiah¹ and Micah² had looked forward to a time when all the world would flow eagerly to Zion to learn of her true religion and the peace of God. "The time has come," cries Jesus; "a city set on a hill cannot be hid; let your light shine before men, that they may see your good works." His hearers must have remembered those other words of prophecy, "Arise, shine, for thy light is come; and nations shall come to thy light" (Isaiah lx.). The triumph of Israel is the victory of light over darkness; her warfare is the campaign of love.

The programme of Jesus for the nation becomes clear. It has points of contact with that of the patriotic parties in its world-outlook,

¹ Isa. ii. 1-4.

² Mic. iv. 1-3.

and with that of the Essenes in its spirituality; but it transcends both. The Kingdom is not to be established upon the ruins of heathen nations; they are to be built into it: "Many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob." That startling announcement was made in connection with an instance of faith on the part of a Roman soldier. Jesus meant to conquer Rome. But His method was not that of forcible resistance to her force—He knew what the end of that would be, as indeed it came to pass forty years later. When, towards the end of His life, He said, "Render unto Caesar the things that are Caesar's," His thought was essentially the same as when He said in Galilee, "Love your enemies." He even went so far as to say that if His disciples were compelled to go a mile with messages for the Roman,¹ they should give twice as much service as was demanded: "Go with him twain," overwhelm him with kindness. These were hard sayings, and scarcely of a kind to maintain his transient popularity with "the common people."

¹ The word for "compel" in Matt. v. 41 is a technical term for state-compulsion.

The religious authorities were even farther from understanding Him. That Jewish spirit which the Roman historian Tacitus has called "deadly hatred against all outsiders," "contrary to all men," as Paul says (1 Thess. ii. 15), blinded them to a view of the destiny of Israel which seemed the very denial of nationalism. To them the message of Jesus appeared both blasphemous and dangerous. For a time they tried to discredit Him by argument and by mockery, calling Him unorthodox and dissolute, and even devil-possessed. But He always defeated them in discussion, and His works were too good to be discredited. They saw their Israel going to pieces and all their ambition doomed. But they were strong, and could count on the help of strong allies. It was not difficult for them to make Galilee dangerous for Jesus. They could be the friends of Herod Antipas against this common foe. And they had their triumph. Jesus withdrew into the Northern Kingdom of Philip. But there is a retreat which is the preparation for more mighty attack. Such was the retirement of Jesus from Galilee.

3. *Caesarea Philippi*.—With the little band of those who had completely thrown in their

lot with Him, He sought the seclusion of the wooded gorge near the city which Philip had re-named Caesarea in honour of the emperor. Where the main source of the Jordan bursts full-grown from the foot of a great rock, making the place long sacred to pagan deities, with a grotto devoted to the Greek Pan and a white marble temple for the worship of Caesar not far away, Jesus prayed to His Father.¹ From the conversation which ensued with the disciples, we may well believe that prayer to have been vitally concerned with the subject which later brought Him to the agony of Gethsemane. Who can plumb the depths of any soul facing its destiny? The compulsion of ages was laid upon Him. He knew what He had come to fulfil. "Thou art the Messiah," said Simon Peter in answer to the Master's straight question. The disciples could see that some great plan was maturing in that quiet place. He would circumvent the Pharisees, they felt sure, and march in triumph to His throne, and they with Him to theirs. Before the strength of a new Israel Rome's might would crumble at last. He does not repudiate

¹ Luke ix. 18.

the confession of Peter, but welcomes it as a revelation of God. "Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee, but My Father which is in heaven, and I also say unto thee that thou art Peter, and upon this rock (Greek, *petra*) I will build My Church." The narrative goes on to say that "from that time began Jesus to show unto His disciples how that He must go unto Jerusalem." How their hearts must have leapt at that word ! But immediately upon their dazzled eyes the shadow fell. His next words are to them absolutely incomprehensible. Instead of victory, suffering and death ; instead of a throne, a grave ; and then that strange word about resurrection : surely their Lord was beside Himself. "Peter took Him, and began to rebuke Him." Then Jesus blazed. His sudden word flashed like a sword-thrust. But it was not aimed at Peter. "Get thee behind Me, Satan !" Some of them never forgot the way He turned at that moment. And upon their amazement fell the ghastly word, the word that spelled for every patriotic Jew defeat. "If any man would come after Me, let him take up his cross and follow Me."

“Cross !” It was a Roman thing, Rome’s final argument with hot-headed provincials. What Jesus says in effect is this : “ Yes, I am Israel’s Messiah ; but the leaders of Israel will reject Me, and I shall be killed by the Romans.¹ Further, the real Israel which I shall lead is like Me in this : its members will suffer gladly at the hands of Rome. It is right to speak of gaining the whole world. So we shall. But it will be by losing life. Victory is for the Messiah and the Israel that attain to the Resurrection through Crucifixion.”²

4. *Jerusalem*.—The field was the world. From East and West should come the heirs of the Kingdom to feast with the Hebrew patriarchs. Occasionally during the days of His flesh Jesus was gladdened by Gentile faith like that of the

¹ Mark x. 33.

² It has been questioned whether the words “ church ” and “ cross ” were used by Jesus at this time. Remembering, however, that to the Jews of Christ’s day “ church ” meant Israel, and “ cross ” stood for the crushing might of Rome, we see how the meaning of the scene is conveyed by just those words. It has also been suggested by critics that the reference to “ resurrection ” in the teaching is a reading back of subsequent history into prophecy. But this reference, as we have seen, is of the very essence of the faith and purpose of Jesus. Determined to be the vicarious sufferer of Isaiah liii.—“ a ransom for many ” (Mark x. 45), as He said,—He looked forward confidently to seeing of the travail of His soul and believed that the work of the Lord would prosper in His hands *after His death*.

Roman centurion. The question of certain Greeks or the appeal of a Syrian woman might almost suggest that there was more promising soil for His seed than Judaism. Samaria might even seem to be more responsive than Judaea. But He cannot cut Himself off from the past, prophetic and tragic, of which He is the crowning product. An historic salvation is being worked out in Him as a Jew among Jews. He had come to give not a message but Himself. Israel was for Him the hope of the world. But it must be a new Israel, so filled with the "life more abundant" that out of it would flow streams to heal the world. His own body was the bread of the new life, and He would give it to blind Jews to break and to Romans less guiltily blind, that both might receive His spirit.

Such a tremendous world-task as He had undertaken could not but be dramatic, and there was only one stage for the final scene that was to end an age.¹ Doomed He saw the historic city of God, bursting into tears over it; but dying she should give salvation to the world. "He set His face steadfastly to go to Jerusalem." That rocky fortress crowning the bleak high-

¹ Luke xiii. 33.

lands of Judaea was as closely bound up with the Messianic idea as King David himself, who had first made it Israel's capital. Threatened again and again, pillaged, enslaved, defiled, destroyed, the place yet seemed immortal. In exile its people fed their faith with the love of it. It was the home of their souls, the "hearth of God."¹

If I forget thee, O Jerusalem,
 Let my right hand forget her cunning.
 If I do not remember thee,
 Let my tongue cleave to the roof of my mouth ;
 If I prefer not Jerusalem above my chief joy.²

Conscious of His Messianic vocation, Jesus could not do otherwise than look forward to His "perfecting" there.³ It was not merely dramatic fitness. It was historic necessity. It was the will of God.

Out of the religious chaos of sentimental Galilee, then, He marches with His little band up to the pathetic stronghold of selfish pride—the impossible Jerusalem of Sadducees and Pharisees. It was the time of the annual pilgrimage for the feast of Passover, reminiscent of national deliverance. From whatever motive,

¹ Isa. xxix. 1.

² Ps. cxxxvii.

³ Luke xiii. 32 f.

Jesus lent Himself to the enthusiasm of the Galileans who streamed up the Jerusalem road. "Behold, thy King cometh unto thee, meek, and riding upon an ass." It was enough for the crowds that Jesus openly fulfilled the old prophecy of triumph. In less than a week they were to show how far they were from understanding why He had chosen that particular prophecy.

Misunderstood by all, He came as the Prince of Peace. The loneliness of Jesus is nowhere so apparent as in these closing scenes, and nowhere is His figure so majestic. Like a barren fig-tree he sees the ancient city, and He knows that its fate is sealed. "O Jerusalem, Jerusalem! . . . hadst thou but known!" That sacred mountain, which might have radiated light to all the world, lay dark before Him with fatal selfishness, and its shadow kept the world from God. It was an offence, and must be destroyed. Yet how strong it was! "Whosoever shall say to this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." Those great buildings, which so awed His disciples, struck

no terror into the soul of Jesus. "There shall not be left here one stone upon another." His faith was bracing itself for the supreme effort. It was the beginning of the agony which culminated in Gethsemane. That Jesus saw His task as fraught with destiny for Israel, for Rome, and for the world is evident by many signs.

Entering as Messiah, He flings down His challenge in the Temple, driving out the miserable traders who fleeced the pilgrims, and proclaiming the open access of all nations to God in prayer.¹ The Jewish authorities are visibly shaken. Their anger becomes dangerous when He speaks of God giving His vineyard to "others."² The connection of the blessing of the Gentiles with the murder of God's Son in the parable confirms most strikingly the view already given of the outlook of Jesus. The teaching of the last days all supports the same view. In reply to the question about the tribute, He says, "Give Rome her due."³ He defends His doctrine of Resurrection against the Sadducees; defines religion in terms of universal application as love of God and man; pours scorn on Rabbinism in the question about

¹ Mark xi. 1-18.

² *Ib.* xii. 1-12.

³ *Ib.* ver. 17.

the Messiah being David's son, and praises the poor widow.¹ He prophesies the destruction of Jerusalem, but tells His disciples not to mistake that for the end of the world.² The Gospel, He says, is for all nations, and its proclamation will involve the death of its witnesses.

Had Jesus been the dangerous revolutionary some thought Him, the atmosphere of those days before the Feast could scarcely have been more charged with a sense of plot and counter-plot. The alarmed hierarchy saw this Galilean adventurer daily defying their hostility even in their very stronghold, the Temple courts, surrounded by the excited devotion of the pilgrim crowds, only waiting, as it might seem, for the signal to rise. They dared not lay hands on Him, for fear of a riot which might bring down upon them all for the last time the heavy hand of Rome. At night He found safety outside the city in the village of Bethany, where He had firm friends. Two of His disciples carried swords—probably the two Simons. It was in the house of another Simon that He took farewell of His friends. The little gathering was transfigured by the glory of a woman's devotion. With the instinct of

¹ Mark xii. 18-44.

² Mark xiii.

spiritual love—did she understand His secret?—she anointed Him, as if to insist that He was the Messiah, the anointed King. The others thought it sinful waste, but Jesus welcomed the act as pointing to His death.

Judas could wait no longer. He had hoped against hope that his Master's wild enterprise might after all be turned to some material advantage. But now the die was cast. Jesus was evidently bent on throwing His life away. What would become of the Twelve? The way to safety was clear. There was another group sitting late into the night in the city across the valley, engrossed in the search for a safe way of arresting Jesus. It did not take Judas long to reach them in the bright moonlight, and on the way he thought out his traitor's plan. "And they, when they heard it, were glad, and promised to give him money."

The next day Jesus Himself kept away from Jerusalem, but sent two disciples to find the room He had secretly procured for the last supper. An unknown friend was waiting for them, carrying a water-pitcher as a sign, and showed them where it was. Then in the evening, like conspirators, they all met in the large upper

room for their last meal together. It was no ordinary supper. Though apparently not the regular Passover meal, it became a spiritual Passover. Judas was there with the rest, and Jesus knew what he had been about the night before. "One of you shall betray Me," He said, as they were eating. The heart-breaking separation was at hand, and some of them were in tears. Then He took a cake of bread, and when He had asked a blessing He gave them each a piece of it, saying, "Take this: it is My body." Then He did the same with the cup, saying, "This is My blood—of the covenant—shed for many: never again shall I drink wine until that day when I drink it new in the Kingdom of God."

The Last Supper is the Covenant of the new Israel. The work of preparation is done. Though the shepherd sees His sheep scattered through His death, His spell is on their souls. Of the lost sheep of the house of Israel they are the little flock which He has saved, and the Kingdom shall be given to them. He has prayed for the saving of their faith. He has washed their feet. He has called them friends, and they are almost ready to be branches of Him,

in spite of those swords. He makes an appointment to meet them again in Galilee after the Passover and after the Cross. Yet to leave them is anguish unspeakable. The cup of His agony reveals its bitterness to Him alone. With words from Isaiah upon His lips, He passes into the last unfathomable temptation. "He was reckoned with transgressors."¹ He could hardly have quoted that without thinking of the rest of the verse: "Therefore will I divide Him a portion with the strong; because He hath poured out His soul unto death: and was numbered with the transgressors; yet He bare the sins of many, and made intercession for the transgressors." Whatever be our theology of the Cross, it is plain that the agony of Jesus had to do with the Divine forgiveness of sins.

They had gone out after supper into their favourite olive-garden on the Bethany road—all save Judas. The disciples were sleepy; but Jesus was terribly awake,—awake to the horror of the world's sin. From lips that were already tasting death broke the cry that was never forgotten by those who heard it, dulled though they were with fatigue and sorrow. His very word

¹ Luke xxii. 37.

still lives in the record, "Abba" (Father). It was the Lord's prayer, and the heart of it was surrender to the will of God. Three times the bitter tempest shook His soul, with no friend to understand. But God was with Him, and faith conquered fear. So passed the last midnight of a hopeless world. The glory of the Son of Man was dawning as the sound of hurrying feet drew near, the glory that was to be brighter than the sun by noon that day.

Quickly followed the arrest, Judas showing which was Jesus in the twilight by a kiss. A rapid sword-stroke by Peter was at once rebuked by Jesus, and then all the disciples fled. The arresting party rushed their victim to the high priest, who was anxiously waiting with ecclesiastical machinery ready to pass the sentence of death. Speed was all-important. Foiled by His silence on the charge of threatening to destroy the Temple, His foes at last enable Him to say He is the Messiah. In accepting the title, He adds a word concerning the spiritual triumph which He knows they will have to acknowledge at last: "Ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven." They

want no more. With spitting and blows they bind Him and hand Him over to the Roman officers for execution.

The passing of Jesus from the Temple hill westwards across the bridge to Herod's palace, where Pilate was living, was the passing of the glory of Israel to become the light of the world. After a feeble attempt to appease his own conscience, the cynical governor consents to the judicial murder. "Art Thou the King of the Jews?" he asked, and when Jesus accepted the title Pilate felt he was playing the part of Caesar's friend in yielding to the clamour for crucifixion. With one of those terrific revulsions of feeling which sweep over crowds, the people were now turned against their hero of a week before. "Crucify Him! crucify Him!" they shouted when the Governor offered to release Him. Barabbas was their hero now—a Zealot awaiting execution for murder. They would rather have him back in their midst than Jesus.

It was the Roman custom to scourge criminals before crucifixion. Jesus had foreseen this, no doubt connecting it with Isaiah liii. 5, and no exception was made in His case. Still bleeding

from the whip, He became the butt of the soldiers, who dressed Him up in purple and hailed Him as "King of the Jews," crowning Him with thorns. The physical strength of Jesus must have been very great, for it was not until He was on the way to Calvary, bearing His cross, that He showed signs of fainting. He was then relieved of the burden, refusing the offer of a drink of wine and myrrh. So swift had been the march of events, that it was not yet nine o'clock in the morning when they reached the spot outside the city where the cross was to be set up.

For six hours Jesus hung there, conscious, between the two murderers who shared His fate, while around Him soldiers gambled for His clothes, and Jews, both leaders and people, jeered—incredibly, insanely. And above Him swung the inscription which said that this was "the King of the Jews." At noon the sky grew overcast, and deep gloom lay upon the land until three in the afternoon. Then above the waiting groups rose the loud and awful words of Jesus at the point of death, "My God, My God, why hast Thou forsaken Me?" Like the cry in Gethsemane, the very words He used

go sounding on through the centuries, "Eloi, Eloi, lama sabachthani." And again they prove to be the words of faith, being a quotation of the opening words of that Psalm,¹ which goes on to tell how "He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from Him; but when He cried unto Him, He heard . . . for the Kingdom is the Lord's: and He is the ruler over the nations." But the sufferer had uttered no more than the first verse when His strength ebbed. With a last piercing cry, Jesus died.

The Roman officer watching Him was amazed at the manner of His dying. It made him think of God. He was the servant of the Caesar whom all the East hailed as divine—the final embodiment of power. Of what was this man thinking when he looked at the dying of a crucified Jew, and exclaimed, "A Son of God"? That he forthwith became a Christian we can hardly claim, but for him to connect that poor spent, broken body with God meant at least the beginnings of a spiritual revolution. And to us, as to the man who first wrote it down, that confession means much more. It is the

¹ Psalm xxii.

first response of His "enemies" to that magnificent "Father, forgive them!" It is the capitulation of pagan Rome. The Saviour was "lifted up," and already He was beginning to "draw all men unto Him."

III

THE WORD OF THE CROSS TO PAUL

I determined among you to be ignorant of everything except Jesus Christ, and Jesus Christ the crucified.—1 Cor. ii. 2.

Not in soft speech is told the earthly story,
Love of all Loves ! that showed Thee for an hour ;
Shame was Thy Kingdom, and reproach Thy glory,
Death Thine Eternity, the Cross Thy Power.

F. W. H. MYERS.

But no boasting for me, none except in the Cross of our Lord Jesus Christ, by which the world has been crucified to me and I crucified to the world. For what counts is . . . the new creation. . . . Let no one interfere with me after this, for I bear branded on my body the owner's stamp of Jesus.—Galatians vi. 14, 15, 17 (Moffatt's Translation).

If we were reconciled to God by the death of His Son when we were enemies, much more, now that we are reconciled, shall we be saved by His life. Not only so, but we triumph in God through our Lord Jesus Christ by whom we now enjoy our reconciliation.—Romans v. 10, 11.

To God the Father Who first loved us,
And made us accepted in the Belovèd,
To God the Son, Who loved us
And washed us from our sins in His own Blood ;
To God the Holy Ghost,
Who sheds the love of God abroad in our hearts,
Be all love and all glory
For time and for Eternity. Amen.

KEN.

III

THE WORD OF THE CROSS TO PAUL

1. *Paul's rich and varied Experience.*—There are few persons of the ancient world of whom we have so intimate a knowledge as the great missionary whose occasional correspondence fills so large a portion of the New Testament, and mirrors so marvellously the master-mind of early Christianity. The first Christian theologian on the grand scale, he was that almost by accident. First and foremost, he was a great saint and a great worker. His theology is the product of an active and a well-stored mind working upon a rich and many-sided experience ; and it was wrought out and tested in the stress of a great enterprise, which brought him into touch with all sorts and conditions of men, from the Arabian desert to the banks of the Tiber, or farther.

He was, indeed, a many-sided personality. Roman, Greek, and Jew at once, he had his sympathies engaged in all the main currents of the life of his age. In another age he might have been equally an explorer or a political leader ; with other principles, a great fighter. But he was gripped early in life by a supreme calling, which transfigured all the native qualities he devoted to it. He saw Christ, and that fixed his aim ; he saw the great world of the Roman Empire, and that gave him his field of work. To proclaim Christ to the Empire became his task. For this he climbed the brigand-haunted passes of Taurus and tossed in Mediterranean storms. He worked as an artisan at Salonica and stitched tent-coverings in the workshops of Corinth. He taught in the school of Tyrannus and disputed on Areopagus. He saw the cities of men and learned their minds. Roman governors, Greek philosophers, wealthy Jews travelling on business, soldiers and sailors, a wholesale draper, a trade union leader, a doctor, and a runaway slave, all jostle in the crowd that throngs the story of his life. His letters come to us with the stamp of busy actual life fresh upon them,

and yet they touch the very depths of mystical thought. What manner of man, then, was this in his inward life, and how did the gospel of the Cross come home to him ?

2. *Inexorable Moral Law and Universal Failure.*
—Paul was a Pharisee. The word suggests to us hypocrisy. Hypocrisy was indeed the special temptation of the Pharisaic mind, and meaner spirits easily fell a prey to it. But Pharisaism also attracted spirits of a nobler type, and in particular of that type for which religion means discipline first of all. In another historical environment the same type gives us the Puritan. Such a man seeks in religion a code of conduct, complete, rigid, and liable to no doubt, question, or compromise. Sure of his ground, he then applies his principles with relentless logic. For the sinner who violates them he has little mercy ; for the unbeliever or renegade who denies them, none. Towards himself he is equally severe. His life is lived beneath the oppression of a magnificent but crushing system of right. His anxious scruples about the details of conduct amount to an obsession that takes the joy out of effort, and when he fails, the consciousness of his weakness

and inconsistency becomes a torment to him. Once that stage is reached, introspection leads to ever deeper and deeper condemnation, till a crisis comes.¹

Such was Paul the Pharisee. His soul was overwhelmed by the majesty of the moral law. That the moral law was fully and finally embodied in the Law of Moses as interpreted by his school, he did not doubt. That Law must be vindicated, whatever the consequences: *fiat justitia, ruat caelum!* The "threatenings and slaughter" which he breathed against the Nazarenes and the self-despair revealed in the seventh chapter of Romans were but two issues of the same inexorable logic. To him also the crisis came, when his own lower nature—what he called his "flesh"—proved too much for the Law, when he knew himself a moral failure. A smaller man might have taken an easier line, but not Paul. Rigidly consistent as ever, he would uphold the Law, though it damned him beyond hope. He knew himself bound in an

¹ At this point nothing but self-deception can save from utter desperation, unless a spiritual revolution supervenes. Hence the meaner minds fall into hypocrisy; and here the peril lies for the Puritan as for the Pharisee, as our English literature abundantly attests.

unbreakable chain of cause and consequence—flesh, law, sin, death, and it was agony: “Who shall deliver me from this dead body?”¹

3. *The Intervention of Jesus Christ.*—Then God acted. When Law had done nothing, and had proved that it *could* do nothing, but show up the bankruptcy of human nature, deliverance came from the only One who could break the chain. It came through the intervention of a new Personality, the Personality of Jesus. Not that Paul had, probably, heard

¹ The exposition of these matters is mainly in the Epistle to the Romans. In the language used in this epistle it is scarcely possible to carry through consistently a clear distinction between Law in the most general sense and the Law of Moses, or the Jewish system as a whole. In Paul's own mind the distinction hardly existed. The Jewish Law was God's Law; if the Gentiles had a law in their hearts, it was no more than a pale reflection of the real thing. From this position, in essentials, he never receded, even as a Christian: within the realm of Law, there was and could be nothing more absolute than the Law of Moses. It was holy, spiritual, just, and good. The trouble was, that given human nature as he knew it, and few have known it better, this impact of holy Law upon it could only lead to disaster. As a matter of experience, the clear consciousness of a legal obligation reacts in a sense of sin when it is broken—a sense which would never have been generated without Law. But “flesh,” *i.e.* unaided human nature, being incapable of keeping the law, and Law as such being incapable of seconding its demands with strength to meet them, the consequence follows that Law must bring condemnation. See Gal. iii. 9-12, 1 Cor. xv. 56, Rom. iii. 19-20, v. 13, vii. 7-24. This transcendent value placed upon Law as such, which is due to Paul's Pharisaic outlook, is what underlies the whole negative side of his doctrine of salvation. He could not believe in salvation unless he could express it in terms which did full justice to Law conceived as the Pharisee conceived it.

Jesus teach in Galilee, or seen Him die on the Cross, though it is altogether probable that current report would suffice to make him acquainted with certain of the facts concerning Him. But there were strange people about who said that their dead Master had risen, and that they had found in Him the fulfilment of the Hope of Israel. They were execrable people, who slighted the Law, fit only for imprisonment and stoning; and yet, when Stephen fell, his face was as an angel's face, and he prayed for his persecutors. There was something in them that persecution could not touch—an endurance that overcame evil with good, a steadfast love proof against hatred; and it could not be denied that they had a surprising force of character and a simple and joyous faith in God.

By such observations as these Paul the persecutor may have been prepared for the great change. But the decisive impression came when the Personality he had dimly divined as the force that moved these followers of "the Way" presented Himself in direct appeal to his own conscience: "It pleased God to reveal His Son in me." The glory of a divine Personality dawned in his soul, and he saw that

this Person was in Himself all that the Law had meant of holiness, and yet He did not condemn—He loved; He did not slay—He died. “The Son of God loved me, and gave Himself for me.” Nothing less could have resolved the knot. There was here no going back from the ineffable ideal of holiness which the Law had meant, and there was no explaining away the shameful fact of failure. But a bigger thing had intervened, the Love of God, incarnate in One who gave Himself. That Love was big enough to deal with the situation.¹

4. *Jesus Christ gives him a new Self.*—Love begets love. Paul, the hard, inflexible, desperate

¹ We have several accounts of the “conversion” of Paul, three of them in the Acts (ix., xxii., xxvi.), giving more or less full accounts of the historical circumstances. From Paul’s own pen we have a brief summary which brings to the front the inward effects of the experience (Gal. i. 15, ii. 18-20). The absolute core of the experience was personal touch with Christ. That personal touch brought a quite new sense of the love of God, which now flooded his soul (Rom. v. 5). And the immediate bearing of that experience upon his desperate state was that it convinced him that here was something adequate to the problem of his sin. God had dealt with sin, and dealt with it conclusively. It is this idea to which the whole of Paul’s doctrine of “justification by faith” (or in true Pauline language, by grace through faith) attempts to give intellectual expression. Much of the language he uses in this connection is only in place as an apology directed against Pharisaic conceptions of the Law, *i.e.* against his own most deeply rooted prejudices. But out of it emerges the sense of a great emancipation (“redemption”), the only ground of which is the love of God in Christ Jesus. See Gal. iv. 4-7; 2 Cor. v. 19; Rom. iii. 21-31; Col. i. 14, ii. 14; Eph. i. 6-7.

Pharisee, broke down when Christ, crucified afresh in the suffering of His "brethren," looked on him from the Cross with, "I am Jesus, whom thou persecutest." He gave in and cried, "Nay, I stand in with Christ: His way shall be my way: His Cross shall be mine. Henceforth I am crucified with Christ."¹ This act of surrender and acceptance meant for Paul a very complete break with all that had been. The vision of the Crucified was of such arresting vitality that he dared to get loose from all his moorings. He forgot all that lay behind. His achievements and his failures, his righteousness and his sin, his pride and his remorse were alike things of the past. They did not interest him any more. When once he had made up his mind to stand in with Christ, new motives and new powers invaded his soul. His life found a new centre, and about that new centre gathered a new self. It was as though the old Paul was dead, and out of the moment of self-surrender, as from a tomb, arose a new Paul, in whose heart was the invincible love that bore the Cross. He had made the great surrender, and henceforth

¹ Cp. Acts ix. 5 with Gal. ii. 19. These are the poles of Paul's conversion.

he lived, yet not he, but Christ lived in him. There would be times when he would fall below the level of this new-found life, but that would not destroy the reality of the life. God had undertaken for him, and nothing could separate him from the love of God in Christ Jesus his Lord. Little by little he would work out in actual experience all that it meant to be united with Christ in His death and resurrection, and in it all his sufficient power would be the love and grace of the Saviour who had found him.¹

5. *Divine Love gives a new Meaning to Morality.*
—The practical working out of this new life finds place at the close of most of the epistles, where plain duties are commended as the proper outward expression of life “in Christ.” Constant references to Christ are interwoven with all his precepts: mutual responsibility is based upon our membership of one body “in Christ”; to bear one another’s burdens is to “fulfil the law of Christ”; to cherish a humble regard for

¹ The language about identification with Christ in death and resurrection is the most vital expression Paul has found for the experience of emancipation. That identification is involved in the initial act of “faith,” or acceptance. It is worked out in the experience of ever-renewed renunciation and suffering, and on the other hand of ever-fresh strength and hope, which attends the actual life of the Christian. See Gal. ii. 19-20, v. 24, vi. 14; Rom. vi. 1-11; 2 Cor. iv. 10-15; Col. ii. 11-20, iii. 4; Phil. iii. 10.

others is to "have the mind which was in Christ Jesus"; wives must be submissive to their husbands "as is fitting in the Lord"; children must obey their parents "in the Lord"; slaves must obey their masters "as Christ," and masters must treat their slaves well "knowing that ye also have a Lord in heaven"; all work is to be done "as unto the Lord," and whether we eat or drink, or whatever we do, we must "do all in the Name of the Lord Jesus." All this is more than phrasing: it means that fellowship with Christ has become a new well-spring of right behaviour. Conduct has become a different thing from the fearful, scrupulous following of rules; it is a service that is perfect freedom, flowing from an inward spirit of love, or "charity," in its original glorious signification, which far outreaches in length and breadth and depth and height the narrow range of the old prescription. The old religion gave to the circle of human life a fixed circumference, the ring-fence of the Law: the new gave it a fixed centre, faith in God through Christ, and a circumference ever broadening towards the infinite horizon of perfect love.¹

¹ Those sections of the epistles which deal with conduct are of the most vital importance for Paul's gospel. We learn from 1 Thess.

6. *His Vision of the New Commonwealth of Man.*—Such a religion could not in the nature of things remain within the narrow bounds of Jewish nationality. For Paul the Pharisee mankind fell into two classes: Israel and “the others.” Israel was a commonwealth of God, whose life was organised through His Law. The rest of the world was alien to this commonwealth, and so excluded from the divine organisation of human life. Perhaps the bitterest part of the surrender to Christ was for Paul the renunciation of this cherished privilege of race. A Hebrew of Hebrews, he must count the glory

iv. 1-8, that such teaching formed an integral part of his missionary preaching. It was the setting forth of what it actually meant to be under grace, not law, to live by the Spirit, to be raised with Christ, and so forth. See 1 Thess. iv.-v.; Gal. v. 13-vi. 6; 1 Cor. xiii.; Rom. xii.-xiv.; Eph. iv. 25-vi. 20; Col. iii. 5-iv. 6. The writings of Paul throw a flood of light upon the meaning which Christianity attached to the word which is translated in our versions “love” or “charity” (*agapé*). The word itself was, so far as our evidence goes, not at all common in pre-Christian Greek: the ordinary words for “love” were different. There was one word for the love of husband and wife, another for the love of parent and child, or of relations generally, another for the love of friends. To denote the love which God has for men and asks from men Christianity chose none of these, but a word which previously had conveyed a neutral or varying meaning. The word, therefore, must be defined out of the New Testament itself, and especially from such passages as Luke vi. 27-36, 1 Cor. xiii., but the whole treatment of it in the Pauline epistles is a proof of the new revelation of love which had come to man in Christ. It is a love pure, selfless, passionate, but above all identified with the moral good of its object.

of Israel sheer loss to him if he would gain Christ. The veriest dog of a Gentile was his peer in the love of God, his brother for whom Christ died. The Law which gave Israel its distinction was transcended by a love which touched human nature at a point deeper than all national divisions; a love, therefore, which organised the Commonwealth of God on a new basis, a basis broad as humanity. Thus emerged the new Israel, not after the flesh, but after the Spirit, the heir of the promises made to the Fathers. To this new Fatherland Paul gave all the passionate devotion he had lavished upon his nation. In the New Commonwealth he saw the warring sections of mankind welded into one body—the Body of Christ—their hatreds slain by His Cross.¹

¹ The fullest expression of this side of Paul's gospel is in the Epistle to the Ephesians ii. 11-22; but in view of the doubt which is entertained in some quarters of the Pauline authorship of this epistle, it will be well to point out that the position there laid down is simply the full development of a strain which is present in Paul's thought almost all through. See Gal. iii. 26-29; 1 Cor. xii. 12-14; Rom. x. 12, xi. 13-33; Col. i. 20. The above paragraph lays all under contribution equally. The accounts of the conversion in Acts lay special stress on this feature of Paul's "change of mind," to which Stephen's new teaching largely contributed.

IV

EARLY VARIETIES OF
EXPERIENCE

O come and let us ascribe due honour to our Saviour, Who hath done so great things for us, great things whereof we do and ought to rejoice. Lift up your hearts and join your voices, ye children of Grace and Redemption, and let us magnify His Name together, saying "We praise Thee, we bless Thee, we glorify Thee, we give thanks to Thee for Thy great glory."—ST. ANSELM.

There is no remedy so mighty and effectual . . . as the death of my Redeemer. He stretcheth out His arms upon the Cross, and He holdeth out His Hands in readiness to embrace sinners. . . . Our Saviour hath bowed down His Head at His death, to kiss His beloved. And so often do we kiss God as we be thoroughly touched with the love of Him. . . . By the piercing of His body are opened to me the secrets of His heart, a great pledge is shown of His kindly love, even the tender mercy of our God whereby the Dayspring from on high hath visited us. The wounds of Jesus Christ are full of mercy, full of pity, full of sweetness, and full of love. They pierced His hands and His feet and opened His side with a spear. By these wounds may I taste how gracious the Lord my God is, how sweet and gracious He is indeed, and how merciful He is to all them that call upon Him faithfully.—ST. AUGUSTINE.

All thoughts that lead us from the circumference of faith to its centre, draw us insensibly, and with a force that becomes irresistible the nearer we approach that centre, to the sacrifice of the death of Christ. There is no rest for the soul of the believer till it settles for ever on this magnet.--DORA GREENWELL.

IV

EARLY VARIETIES OF EXPERIENCE

THE writings of Paul are pioneers in the field, and will probably never lose their place as the most important exposition of the answer given in Christian experience to the problem set by the contrast between the moral ideal and man's sinful state, or what is called in theological terms, the "Fall" of man. But Paul is only one individual, with the "personal factor" entering strongly into all his teaching, the factor of his own special turn of mind and spiritual history. It is illuminating to study what is fundamentally the same problem as it presented itself to other minds, of different temperament and antecedents. From the remaining New Testament writings we shall select as most instructive in this regard the Epistle to the Hebrews, the First Epistle of Peter, and the Fourth Gospel, in so far as it

is an interpretation of Christ rather than a mere history.

I. THE EPISTLE TO THE HEBREWS

1. *The Symbolism of the Jewish Religion.*—There is a religious type of mind which, in distinction from the type which we have studied in Paul, finds its approach to God less by way of Law than by way of Symbol, or Ritual. If the type we have just considered is the stuff of which Puritans are made, the present type has affinities with the Catholic. For it, the whole visible world is a symbol or shadow of invisible realities, and in religion, with its ritual of worship, the objects of sense are used to represent things which eye hath not seen nor ear heard. Thus it places the central value of religion not so much in the moral Law, which calls for obedience, as in a sublime symbolism, which invites the soul to adoring contemplation of the great things of God.

Such a mind was that of the unknown writer to the Hebrews. His background is the splendid and moving ritual of the Jewish Temple as it had been interpreted through the Platonic philosophy by the great Jewish thinkers of Alexandria. Plato had said that the whole

world of visible things was a reflection of the unseen "forms" or "ideas" existing eternally in the heavens. Seizing upon this thought, Philo of Alexandria and others had made the forms and ceremonies of the Mosaic ritual an elaborate and complete symbolism of the profoundest truths about God and human life.

2. *The Breakdown of the Symbol.*—From this standpoint our author starts—from the Jewish system as the copy of a divine model, bodying forth to men eternal realities, in the contemplation of which his soul may find peace. But just as Paul's devotion to Law had wrecked itself upon the rock of man's sinful will, so the religion of Symbol ran aground upon the harsh facts of sin and suffering. The splendid ritual of sacrifice *represented* peace for the bad conscience—but there was no peace. The Priest with his impressive and suggestive ritual of Atonement was an impotent figure when confronted with the soul to which its own sin and the sin of the world was the most intensely real of all facts. The symbol failed ; but the eternal reality must be complete, for the idealist, of all men, is sure that somehow and somewhere there is full-orbed perfection. In the eternal world

the gap must be filled : but how ? This is the question Christ answered for him. He saw at last a Figure that corresponded to the reality veiled under the forms of human priesthood and sacrifice. He saw a Priest who offered to God nothing but His own perfect obedience, an obedience so perfect that it closed up the open sore of the world that sin had made.¹

3. *The Reality of Sacrifice shown in Jesus.*—

¹ The treatment in this epistle of the sacrificial idea is very remarkable. The exposition is based on the ritual of the Day of Atonement. An elaborate parallel is drawn between the function of the High Priest in that ritual and the work of Christ (see ii. 17, ix. 1-14). In bringing out the difference between the old sacrifices and the "Sacrifice" of Christ, he clearly shows the inadequacy, almost the inappropriateness, of sacrificial categories to explain what Christ really does (x. 1-10). The offering made by Christ is His own personal obedience, or faithfulness (x. 9, iii. 1-2). The "body" which He gives up in death is the organ of His obedience (x. 9-10), and His "blood" cleanses from sin because a "spirit" (personality) works in it (ix. 14). Starting, therefore, more definitely than any other writer in the New Testament, from ritual categories, the author has completely superseded these by ethical categories. That is, starting with the belief that when you sacrificed a bullock you had performed an act which had its exact counterpart in the unseen and so secured the peace for which the soul craved, he has arrived at the conviction that the *only* real sacrifice is the offering of a soul's obedience to God, and that such obedience having now been directly revealed in Christ the imperfect symbol is superseded. It is not that one method of salvation has taken the place of another : there *never was* any real sacrifice other than that of obedience ; there *never was* any real mediation other than that of a personal relation. Priest and altar had simply been misunderstood if it was thought they meant anything else. This transvaluation of symbols is one of the great methods of religious progress, and we have to apply it in certain ways in our own dealings with these problems.

The high priestly office of a divine Being was no new thought at the time. "The High Priest," Philo had said, "is not man, but divine Reason (Logos), free from participation in all unrighteous deeds, not only voluntary, but even involuntary."¹ Here is a splendid conception, but no message of salvation for sinful men. The obedience of which the Christian writer speaks is no passionless exhibition of god-like virtue above the strain and temptation of common experience. The sacrifice of obedience was a real achievement within the conditions of human life. It was achieved in the face of temptation, at the cost of suffering, of prayers and supplications, strong crying and tears. In order to offer His priestly sacrifice for man's redemption, the Son of God, for the love He bore His "brethren," was "made like unto them in all things," in their trials and temptations, that He might "learn from the things He suffered," and so become the Pioneer of their salvation.

Here emerges a positive meaning for human suffering, viewed in the light of Christ's passion: and so the epistle has a "word of consolation"²

¹ Philo, *De Fuga*, § 20 (translation by Drummond).

² Heb. xiii. 22.

not only for the guilty conscience but also for the mind burdened with the perplexing fact of pain. Unmerited suffering was indeed an especially sore problem to the mind that sought in this world of sensible things a symbol of a perfect world. But here was a supreme example of such suffering glorified in its fruits. The Sufferer was not only raised through it to a moral sublimity which crowned Him with glory and honour, but also attained through it the power to win others to His own way of perfect obedience.¹

4. *United with Him we suffer in His Spirit.*—The fellowship of suffering between the Lord and His brethren makes the way for their unity in the approach to God. What remains with man is to *will* this unity for himself, with all that it involves: here again, to stand in with Christ, to “go to Him without the camp, bearing His reproach.”² The suffering which may then ensue is part of the suffering of Christ, which brought

¹ The perception of the ethical and psychological value of suffering is very essential to the thought of this epistle. See ii. 9-18. And this gives to the historic humanity of Jesus a more important position than it occupied in the thought of Paul. See iv. 14-16, v. 7-10.

² xiii. 13 gives the answer on man's part to ii. 11, 17, on the part of Christ.

forth the perfect obedience whereby sin is overcome. One with Christ in His suffering, we are sharers in His offering of faith and obedience, and we are included in His intercession. It is this experience which finally lifts the author out of his old position of aloofness from God, behind the veil of form and symbol. He now knows that direct touch with God which is the life of the soul: "Let us come boldly to the Throne of Grace." Here he is at one with Paul, who, when he was once "in Christ," found himself past the barriers of sin and of the Law, in the very presence of God.¹

5. *The Perfecting of the New Israel.*—He is with Paul also in the thought of that heavenly commonwealth, whose citizens we become as we are saved through Christ. To become one with Christ is to become a citizen of the city whose builder and maker is God, the Heavenly Jerusalem, the General Assembly and Church of the Firstborn enrolled in Heaven, to which belong all faithful souls who have carried into the unseen the spoils of their victory over the world, and wait for their consummation

¹ Faith in Christ, therefore, involves the "Imitation of Christ," see ii. 10-11, xii. 1-2, xiii. 12-13.

till the warriors of to-day have fought their fight and run their race, in the strength of Him who for the joy set before Him endured the Cross, despising the shame. That is the sublime vision with which the writer heartens his tried and tempted friends. The old Israel was passing away in blood and fire as he wrote, but the Kingdom which cannot be shaken was even now established in the deathless army of the redeemed.¹

II. THE FIRST EPISTLE OF PETER

1. *The Sight of Jesus on the Cross.*—Here we have a simpler outlook upon the world than that of Paul or of the great Unknown who wrote to the Hebrews. The writer of the epistle² had never been a Pharisee or felt the crushing majesty of an almost deified Law; nor was he haunted by mystic yearnings after a world of abstract perfection. He saw things

¹ See viii. 6-13 (note the echo of our Lord's own language about the New Covenant), xi. 1-xii. 2, xii. 18-29, xiii. 13-14.

² The question of the authorship of this epistle can hardly be considered a closed one. The description of the author sketched here is drawn only from the epistle itself, though in many respects it corresponds curiously with the picture of Peter in the Gospels and Acts. The standpoint is in any case far from being merely derivative from that of Paul, as is sometimes represented, though it touches Paul's at several points.

after a plainer fashion. And one sight was ever before his eyes. He saw Jesus, in the Judgment Hall and on the Cross, still and patient as Isaiah's "lamb for the slaughter," though the butt of ribald mockery and sheer brutality. He saw Him go to death, and he knew it was sin that had sent Him to it—not the sin of the Victim, but the sin of other men—*our* sin !¹

2. *The Imitation of Christ.*—That went to Peter's heart, and he, like Paul, must needs stand in with Christ. He will "arm himself with the same mind" that gave strength to the Master; like Him, he will commit his soul to the faithful Creator; he will follow in His steps, take up His mission, and endure what that may bring. In making that resolve, he, again like Paul, found that his burden of sin had grown light—how, he could not say, save that Christ's suffering had brought him very near to God, and there sin lost its power.²

¹ The sense of the historic humanity of Jesus is exceptionally strong in this epistle. It is interpreted, as in the Gospels and Acts, in terms of the "Servant of the Lord" in Isaiah—a conception of His destiny which we believe to have been present to the mind of Jesus Himself. See ii. 22-25.

² The method of redemption through the Passion of Christ is not expounded, except in quite general sacrificial terms in i. 18-19, ii. 24, iii. 18. As with Paul, identification with Christ means death to sin; but identification with Christ means, quite simply, the

3. *The risen Lord enables us.*—But one thing Peter did know. He knew that suffering was not God's last word either for Christ or for His followers. He wrote in days of persecution, when the sufferings of Christ were being renewed in the experience of His people. But the Cross he knew spelt "glory to follow." Christ had yielded Himself to death; yet that death was after all only the death of the body. His real life was untouched by it; nay, it was enhanced by the self-devotion of His death. "Put to death in the flesh," He was "made alive in the Spirit." And in this larger life of the Spirit, Peter had in some way a very real share, though he could not say how. The moment he discovered His risen Lord was the moment in which he knew that all was well with him here and hereafter. He was now in the keeping of the deathless Shepherd of souls, and free from fear and care for self would follow His leading to the glorious end.¹

Imitation of Christ (*i.e.* assuming His mind, iv. 1, copying His faith, ii. 23 compared with iv. 19, maintaining His mission, v. 3-4, following His example, ii. 21); and death to sin means, equally simply, leaving sin behind, iv. 1-3. The contrast between the simplicity of Peter's thought and the subtlety of Paul's, in a realm of experience which they share, is very instructive.

¹ See ii. 25, v. 4. The importance attached to the Resurrection of Christ is as marked in Peter as in Paul, but again it is conceived in a simpler way; see iii. 18, i. 3-4.

4. *The new People of God.*—Thus the tragedy of the Cross became the basis of a new life for humanity. The stone that the builders rejected had become the corner-stone of a glorious fabric of redeemed souls. Peter saw, as Paul and the author to the Hebrews saw, the Cross of Christ as the principle of a new and inclusive commonwealth of humanity, consecrated in fellowship to the service of God.¹

III. JOHN

1. *The Mystical Point of View.*—Thus by various courses the apprehension of the Cross of Christ moved forward, each man according to his temperament and his antecedents finding in it the way of salvation for himself. Then arose a great mystic, in whom many of the ways met. John of Ephesus, steeped in the thought and experience that Christianity had already in his day brought forth, and, passing it all through his own Christ-possessed mind, laid bare with incomparable insight and passion the heart of Christ, and, by

¹ See ii. 4-10. The calling of the Gentiles ("who were no people") is just as important for Peter, in his way, as for Paul.

showing that, showed the inwardness of the Cross.¹

2. *The Glory of Jesus in His Dying.*—His most characteristic thought about the death of Christ is that it was the means whereby He was “glorified.”² The Cross was not, as it appeared, a defeat and a humiliation—not even a temporary defeat and humiliation, afterwards made good by the Resurrection: it was the very height of His glory. The most emphatic language is used to show how great an achievement of Christ’s free and sovereign will was the giving up of His life. No man takes it from

¹ The authorship of the Fourth Gospel is still a perplexing problem. It is pretty well agreed (a) that it is an interpretation of the life of Jesus rather than a mere history; (b) that its author was some one, whether one of the twelve or not, who lived at Ephesus, and was influenced by a mystical vein of thought which seems to have characterised Christian development in that region; (c) that the Gospel was written at a relatively late date, after the work done by such great Christian pioneers as Paul, Peter, and the anonymous author to the Hebrews, all of whom seem to have contributed something to the thought-framework of the Gospel. But whoever the author may have been, and whether or not he had known the Lord “after the flesh,” it will scarcely be questioned that he had a very full experience of fellowship with the risen Christ, and wrote out of the fulness of that experience. It is not agreed whether the First Epistle of John is by the same author, or only by an author who lived in the same thought-atmosphere. In any case the theology of the Epistle seems to be related to that of the Gospel either as the first sketch to the finished product, or as the more popular resetting of a profound philosophical work.

² John vii 39, xii. 16, 23-28, xiii. 31.

Him : He lays it down of Himself : He has power to lay it down and power to take it again. Caiaphas may hatch the plot ; Judas may make possible its execution ; Pilate may use his vaunted imperial " authority " to carry it to its destined end ; yet the supreme Actor in the whole scene is Jesus Himself. Nothing could so fully express His will of love towards men as His dying for them, and, apart from such love, His life had no meaning. All this rests upon a very profound conception of Christ in His relations to God and to the world. Christ is the Logos, or, shall we say, the Thought of God projected into the world ; but God's thought towards the world is Love. In every part of the life of Christ that divine love is made manifest, but finally it is gathered up in His laying down of His life. The death on the Cross is therefore the seal set upon a lifelong dedication of His whole Self : " For their sakes I consecrate Myself."

This self-dedication is set forth under a variety of figures or illustrations. Christ is the true Friend, who lays down His life for His friends, as we may lay down our lives at the call of friendship. He is the " noble Shepherd," who goes

out to meet the wolf that threatens the fold, and will die rather than let one of the flock perish. He is the corn of wheat cast into the earth, where it must "die," must lose its life as a separate grain, in order that the germ, which is the life of its life, may live again in other grains. The seed is not now merely "the word of the Kingdom"; words, even the very words of God, are not in themselves enough to bring the harvest: the life of the Sower Himself must be cast into the furrow. For only personality has in the last resort this germinal power. The personality may indeed be bestowed in words: the words of Christ, "they are spirit and they are life"; but behind all is that steadfast self-dedication which death alone can seal. So, too, in the figures of the Bread of Life and the True Vine. Christ is the bread broken in fragments to feed hungry men; and as the bread is transmuted into the very elements of life in the bodies of those who feed upon it, so His "flesh and blood"—His very self, instinct with life and love—is infused into the souls of them that believe on Him.¹ His followers share

¹ What He says about His flesh being meat must be understood in the light of His saying that His own meat was to do the will of Him that sent Him.

a life which proceeds from Him, as the branches of a vine draw nourishment from the parent stem.

This beautiful application of the twofold symbolism of the Lord's Supper, wherein "we show the Lord's death until He come," is the most profound thing that this gospel has to say about the saving work of Christ. It tells us that we are saved, in the last resort, not simply because something is done *for* us, but because the Saviour gives Himself *to* us. The comfort and strength we draw from a friend, the inspiration that is kindled in us by a great leader—these are but partial figures of what it may mean to live upon the flesh and blood of another. And none of these things can come from a life which is self-contained and self-centred: they all demand a "dedicated spirit." And if we want to find what self-dedication can mean, we must look to the Cross upon which the Son of Man was lifted up, that He might draw all men unto Him.¹

¹ It is to be noted that while in the First Epistle of John the language of "expiation" is still used, in the Fourth Gospel the sacrificial imagery is reduced to a minimum, and presented by preference in ways which bring out strongly the personal quality of the "sacrifice," rather than the mere offering of a costly gift or the mysterious efficacy of bloodshed (this presupposes the position won in the Epistle to the Hebrews). See especially xvii. 19. The

3. *The Life we derive from Him.*—The communication of the life of Christ to His followers is a very real thing, proved by its manifest results. The branches of the Vine bear fruit after their kind. To “abide in the Vine” is to bring forth the fruit of the Vine: to “abide in the love” of Christ is to “keep His commandments.” And the tenor of those “commandments” is given in the precept which follows the Lord’s self-abasement in washing His disciples’ feet: “I have given you an example, that ye should do as I have done unto you.” There we have a vision of the new way of life for men which springs from the giving of Himself to them. It is a way of life in which the motives and powers by which Christ dedicated Himself for the world have entered into

figure of the “Lamb of God” in i. 29, 36, may convey sacrificial ideas; but this is doubtful, and they are, at all events, not made explicit or dwelt upon. The more characteristic illustrations are those of the Friend and the Shepherd (xv. 13, x. 11-18). The Eucharistic symbolism of Bread and Vine is not explicitly connected with the Cross, but that connection is supplied by the Christian tradition which forms the background of the passages vi. 26-58, xv. 1-13; and it is hinted at in vi. 51, xv. 13. It can hardly be without significance that at the point in the narrative at which the other gospels recount the institution of the Lord’s Supper John recounts the incident of the foot-washing (xiii. 1-17), which exemplifies that self-forgetful service of others which a saying of Jesus Himself connects closely with His “redemptive” death (Mark x. 45). This leads on to the next point.

human nature, to transform the character and conduct of men and the relations in which they stand one to another.¹

4. *The Cross makes all Men one.*—It is thus—to return to our starting-point—that Christ is “glorified” in His death. It is the final act of His incarnation. Living as a man among men, He revealed, so far as it could be revealed by human word and deed, the infinite love of God: “The Logos was made flesh and dwelt among us, and we beheld His glory.” Yet, even so, the revelation was limited by the strait bounds of a human existence, limited in the extent of its working in space and time, limited in the immediacy of its impact on the human soul. But in His death these bounds were surmounted. Every noble death, indeed, is in its measure a repudiation of earthly limitations which bind the free spirit of man,

¹ This is the Johannine setting of the “Imitation of Christ.” It is a profound and far-reaching moralising of mysticism. See the entire “Vine” passage, xv. 1-17, also xiii. 12-15, xiv. 12, 21-24, and especially the disguised inference of xii. 23-26, by which the principle of the “corn of wheat” is applied to the following of Christ. First we have the intimation that the moment has come for Christ to be “glorified” in death (23); then the figure of the corn of wheat which gives the clue to its meaning (24); this figure is then shown to be a special case of the broad and universal principle of “life through death” (25); then at last the Lord turns to His disciples: “If you are to serve Me, you must follow Me: what I have said of Myself must be true of you as well” (26).

and has in it something of the eternal. But this death is so perfectly a sovereign act of the dedicated spirit that it "lifts up" the Sufferer to a plane of being upon which His Resurrection and return in the Spirit are the natural and inevitable outcome. "If I go not away, the Paraclete will not come, but if I go away I will send Him unto you." Those who had before companied with Him now entered into His fellowship as never before. Now, indeed, His life was in them, His Spirit possessed them, and they had power to keep His commandments and abide in His love. Not only so, but the mass of men, removed by limitations of space and time from the direct influence of His incarnate life, are confronted with His love on the Cross, and drawn to Him. His death proves the point at which all that He was, and is, becomes available for all men. "Lifted up," in the midst of history, He draws all men to Him.

And so the great Sacrifice ceases to be a mere event in history, over and done with. It is a permanent point of contact between man and the Love of God. It is eternal, lifted out of the changeful stream of time, and therefore always present: present to us as to the crowd

that gazed beneath the Syrian sky ; present to the successive generations of every nation and tribe and people and language. By that Door they enter into the sheepfold, and there is one flock and one Shepherd : one Vine nourishes its countless branches from the parent stem. The separateness of men, their mutual aloofness, suspicion, indifference, and hostility, is finally transcended as the life of them all becomes centred in the life of Christ. The prayer is answered " that they may all be one," and this unity is at the same time salvation.¹

Here, then, we have the Cross in its final perspective. The Cross is Christ dedicating Himself, and Christ is the Love of God sent forth ; and those into whom that Love enters have the life eternal which is simply Love conquering all things, and making all men one in the Love of God.

¹ Once again we meet, in a new guise, the thought of the new community created among men by the death of Christ—the Body of Christ, the City of God, the heavenly Jerusalem. John's equivalent for these is the One Vine, the One Flock. So essential is this thought to his conception of the salvation wrought by Christ, that he can sometimes speak as though the one object of His death was to universalise the saving power of His personality and so recreate the spiritual life of all mankind about a new centre (see xii. 24, 32-33, iii. 14-15, x. 15-17, xvii. 19-21). Especially instructive is the way in which the writer makes a transition from a crude " vicarious " view of the death in xi. 49-52.

V

THE MEANING OF SALVATION

St. Francis began with exceeding great devotion to contemplate the Passion of Christ and His infinite Love: and the fervour of devotion so grew in him that he was altogether transformed into Jesu through love and pity. And . . . it was revealed to him . . . that he might understand that not by the martyrdom of the body, but by the enkindling of his mind must he needs be wholly transformed into the express image of Christ Crucified.—THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI.

Thou art the Hope of the Hopeless, the Help of the Helpless; the Comfort of the weak-hearted; the Succour of the storm-tossed.

Thou art the Forgiveness of our sins, the Light of our souls, our Life, our Strength, and our Confidence. . . .

Let us therefore give thanks unto the Beneficent and Merciful God, the Father of our Lord and God and Saviour Jesus Christ, for He hath protected us, He hath succoured us, He hath preserved us, He hath purchased us unto Himself.

For indeed Thou art the Life of us all;

And the Salvation of us all;

And the Hope of us all;

And the Healing of us all.

THE OLD COPTIC LITURGY.

The Cross is God's own confession that the world will not work out along the hard lines of retributive justice.—E. A. BURROUGHS.

V

THE MEANING OF SALVATION

THIS chorus of witnesses has one great theme—the wonderful experience of being “saved” by Christ. They almost exhaust the resources of language in trying to tell us what that means for them. It is knowledge, it is freedom, it is justification, it is forgiveness, it is sanctification, it is fellowship with God, it is the passage from darkness into His marvellous light, from death into life eternal.

Now, when a great number of transparently honest men begin to heap up language like that to describe something they have experienced, it becomes clear to us that they have found a very wonderful thing. And their language reverberates down the Christian centuries. At times it loses its convincing freshness and power, being confined in the

fetters of formal creed and confession, or losing itself in the dreary wastes of theological controversy, as some southern stream loses itself in arid sands. Yet ever and again the voice of an authentic experience breaks out afresh, using perhaps somewhat different terms, and yet manifestly speaking of the same unspeakable things. What then is this "Salvation" for which "the glorious company of the apostles, the goodly fellowship of the prophets, and the holy Church throughout the world" ascribe "honour and glory and blessing to the Lamb that was slain" ?

1. *What Salvation is not.* — Misunderstanding their own hearts, myriads of men have sought salvation where it is not to be found; living in a world full of terrors, they have thought that salvation was the escape from the terror of judgment and from the fear of hell. Conscious also that legal justice knows no forgiveness, and being made cowards by their conscience, they feared the sentence of God upon their lives and sought for the annulment of a punishment that seemed to them inevitable. Desiring escape from punishment rather than purification of soul, they sought without shame

a salvation which meant security, whilst clinging still to sins which were sweet to selfishness. Is it any wonder that such a salvation had to be won by magical means, by the satisfaction of an immoral despotism, by calamities simply laid upon a willing and innocent victim, an injustice which men were willing to allow, if only they could escape? Many who held these views were lifted out of the reach of selfish cringing or ignoble thoughts because Jesus crucified was more to them than all their theories. But many more have never found God in Christ, for they stopped short when they had found a theory of salvation which answered to their cowardly fears. For surely it is obvious that such views involved a God who did not look at the inward things of the heart, who was more careful of an outward rectitude than of inward sincerity. Such views also involved a wrong conception of sin, as a legal transgression for which payment could atone, or as an affront to holiness which some outward acknowledgment could propitiate.¹

¹ "He knew how wicked men had been;
He knew that God must punish sin:
So out of pity Jesus said
He'd bear the punishment instead."

In the lines of this hymn we have a simple statement of what is called the "substitutionary" doctrine in its crudest form. Even

2. *What God is and what He seeks in Us.*—

In order, then, to know what salvation means, we should know first what God is and what He seeks in man. We have no real or immediate revelation of God as He is “in Himself,” save that which comes to us in Jesus Christ. “He that hath seen Me hath seen the Father.” Who that sees Jesus can fail to realise that what God seeks is the pure heart and loving spirit, the inward righteousness of motive and disposition, which is the only righteousness that counts in His sight, to whom all hearts are open and all desires known? This righteousness is not different from that love to God and man in

so, it is not without moral value, if it lead us to realise our sin, for which Jesus suffered, and to love Him who suffered for it. And it accommodates itself to the obvious fact that in life as we know it sin does entail suffering upon others than the sinner. But the doctrine has the grave defect that it fixes attention upon the “punishment,” the inconvenient consequences of sin, instead of upon the sin which is the real evil and the real problem. And it represents God as capable of being satisfied with a kind of “legal fiction.” So much sin must be balanced by so much suffering, and so long as the suffering occurs, God will not insist too rigorously upon the quarter in which it falls. Worst of all, it suggests that this balance of sin and suffering makes things even, though the sinful heart of the sinner remains. Of course no body of Christians, save perhaps some obscure and morbid sects, ever held a substitutionary theory without in some way guarding against these immoral deductions from it. But even as half-conscious suggestions such inferences are too congenial to the selfish cravings of sinful men to have been without effect.

which Jesus found the sum and substance of "the Law and the Prophets." In relation to God it is a glad and whole-hearted assent to His will, as the will of our best Friend, the growing response of the soul to its Beloved. In relation to man, it is the self-forgetting desire for the good of our "brother"; it is the wondering reverence for the personality of one whom God loves, leading us to do the right thing by him, not because we must, but because we have not the heart to do otherwise, however he may act towards us. This is the "righteousness of God," to which Jesus was a willing slave even unto death. He "satisfied" it by giving it full play in His own life. He "vindicated" it by animating it with the compelling majesty and the alluring grace of His own personality.

It is also obvious that if we would know what salvation is, we must know what sin is.

3. *What Sin is not.*—Wrong ideas here have affected religion in all ages. To primitive man sin was sacrilege, the transgression against Taboo, a breach of the unquestionable custom of the tribe; to the Babylonians sin was a breach of ritual, an idea not absent from the Christianity of the early centuries,

and still in some measure to be found in the Greek Church of to-day. Western Christianity, along with a truer and more inward conception of sin, has held the idea that sin was a transgression of law—the law of God. Now we instinctively think of law as something outside us; but the law of God is not so, it is the plan and purpose and meaning of our own natures. We talk of “breaking the law of our nature,”¹ but what we mean is that we destroy ourselves in trying to do something which we were never intended to do, or fail to develop our real life in the way necessary to fulfil it; *e.g.* the drunkard, who stops his development and destroys his system, or the idler, who refuses to become what God intended him to become. From which it is clear that the law of God is not to be understood apart from the nature and life of man. Really to understand this is to take up a position which determines not only one’s religion, but one’s theology. If that which defileth a man is within him, and the reality of sin is in the soul rather than in outward consequences, then salvation from sin must be the rescue of the soul from itself. In order to prove

¹ See note on *Law*, Appendix A.

this, we must differentiate between sin and sins.

4. *The real Character of Sin.*—Sin is a state of soul or personality, the acts or effects of which we call sins. Every thought we think not merely scars the nervous tissue of the brain, but helps to build up a personality in a certain state—of course we mean here thoughts assented to and willed. Every mood and passion has the same effect; every action gives power to the soul that acts, and determines the moral quality of the soul according to the moral quality of the activity. So the evil action proceeds from the evil heart, and the evil heart becomes more evil in consequence. It is thus that character is built up like the coral rock, and the past lives in the present.

This would not be so terrible if sin did not also destroy purity of judgment and sensibility. It has a weird power of veiling itself; the heart becomes hard and cold, the vision fades. “Evil, be thou my good” is what the soul may say to-day, but to-morrow it has lost the sense of contrast, and evil may be the only good it knows. There is always hope for the man who can shed tears, even despairing tears; but

what of the man who has no tears, whose heart is gnarled, from whom the charities of life have fled, and whose soul, satiated with what can never satisfy, retains at last no living interest, and asks for nothing better than the extinction which can never come ?

So do the dark in soul expire,
Or live like scorpion girt by fire :
So writhes the mind remorse hath riven,
Unfit for earth, undoomed for heaven ;
Darkness above, despair beneath,
Around it flame, within it death.

Byron did not realise that there is a worse hell than this—the dying down of the fires of despair, a soul that is too lost for agony. Here is our problem, set by no one more fully than by Whittier :

Forever round the Mercy-seat
The guiding lights of love shall burn ;
But what if, habit-bound, thy feet
Shall lack the will to turn ?
What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail ?

5. *The Salvation that is real.*—How are we to be saved from this ? According to an old idea of sin, salvation meant a physical purify-

ing of the flesh that had been defiled, or even no more than a ritual purifying of the life that had transgressed. Certain sacramental theories have built upon these views, and promised purification by the mysterious impartation of grace as an impersonal influence mediated through sacrament, apart from the response of the will. But we cannot be saved by an impersonal operation of any kind.¹ Otherwise the source of sin would be in the flesh, and not in a conscious attitude of spirit. The conscience and the reason have both to be appealed to, or no moral and spiritual result can ensue.

It is also clear that the change cannot be effected by any mere outward transaction. No penalties that Christ can bear, no price that He can pay, no assent that He can give to holiness even in suffering can affect the issue unless they produce a change in the man himself. God cannot forgive a man who is in a condition to which God cannot assent. A man cannot be reconciled to God as long as self is enthroned. The moral nature of the Deity is impugned, unless we hold that God looks at reality and sees men as they really are. This

¹ This does not in the least deny the value of sacraments.

raises a tremendous issue, but it does not follow that God cannot accept us until we are perfect. It does involve, however, a fundamental change in the soul, a change of will, of heart, and of mind, and the turning of the face towards God in moral sincerity. If we are willing to be God's, all else will follow in God's good time ; but if we are not, salvation can never come to us, for it is precisely this change of soul that salvation involves.¹

Neither can we be saved by mere example, which can only leave us either cold or exasperated and miserable, unless we have the power to attain. At the same time, salvation can never be explained apart from example. In short, there are two things which we need : (a) the light which unveils the soul, (b) the incoming of a personal love which changes us.

6. *The Light that unveils our Souls.*—This light must come through a living person, for the result desired is not the mere knowledge of the mind, but a penetrating vision of the depths of our own being, and only contact with another personality can bring that. You may read treatises on ethics till you are weary, and

¹ See note on *Justification*, Appendix A.

never once become convicted in your conscience ; they give you knowledge of the mind alone, and do not make you know yourself. But the silent judgment of a noble life lived before your very eyes, in all simplicity and unconsciousness of effect, stirs profounder depths than those merely intellectual levels. It is so easy to evade abstract truth ; but truth embodied in living personality strikes home. It may irritate, it may exasperate, it may repel, but it cannot leave us cold. It is possible to have the intellectual pleasure of noble thought without being humbled by the difference between it and one's life. It is not possible to remain in touch with a noble personality without being rebuked. Now, when we are in the presence of Christ crucified the light which strikes into our souls is the light of the glory of God in the face of Jesus Christ. It is the revealing light of a perfectly holy personality, and we cannot evade its searching ray. In that presence we know ourselves for what we are. When the light which radiates from His soul begins to fall into the dark recesses of our soul it reveals a state of evil from which we must recoil. We are conscious of uncleanness, nakedness, wretchedness. We know our-

selves to be polluted, miserable, contemptible. This unveiling of ourselves leaves us without excuse: it is in the supreme sense our Judgment, the judgment of God's holiness upon our sin. In the moment of our awakening we are aware of ourselves, often to an extent that makes us despair:

Intense the agony,
When the ear begins to hear, and the eye begins to see.

Pride is now slain on the altar of reality; we are awake to what we never can forgive, nor yet condone. But we are not therefore able to re-create our own lives. The voice that judges us is our own voice, but we judge ourselves thus because we have seen Jesus, and what He is judges us. But we never would utter that judgment, much less listen to it, if, as we saw the face of Jesus, we looked upon anger and abhorrence. In that case would our hearts be steeled, all the forces of our nature would rise to proclaim indifference, to laugh at our own misery, and "rend the innocent ground we stood upon." But the judgment of ourselves against ourselves comes because something more than an example has touched us, for when we look into the face of Jesus in our moments of

bitterest self-blame, we look into an agony of desire for our perfection and compassion for us in failure. We find that He has personally identified Himself with us, our burden is His burden, our sin is His shame, our dereliction is His dereliction, our redemption the only healing of His wounds.

7. *The Personal Love that changes Us.*—We are saved by Jesus Christ because when He comes to unveil our souls He comes with a personal love which invades them. It is impossible to resist this personal care for us; the very consciousness of it means that we have tasted of the clear water of life that brings us back from the unconsciousness of iniquity to the vision and desire of God. We cannot get away, either from ourselves or from Him; His eyes have searched us and known us, His love and mercy have cried to our hearts. Once we have had our real self revealed there is nothing to be done save one thing, and that is to yield. To close our eyes to Him and say we will not yield is simply to be awake to ourselves, and that is hell; it is the very thing from which all the voices of shelter call us; and so we yield, with no claim on Him except everything that we

are not and should be. We do not go to Him ; He has found us and we acknowledge it. We say : " I am not worthy, gracious Lord, that Thou shouldst come to me," but He stays, and takes us up, and He puts on us the new robe and the ring, and our ears are open to the song of Heaven. Only the eternal mercy can understand it ; but there it is. New loyalties awake in our souls, and we live in the power of a love that admires, obeys, adores ; a love that calls us away from our pride as well as from our unavailing tears ; a love that has no eyes for self, but only for Him, and by the eternal law that what we love we become, we are changed to the heart's core. This is salvation. We have not fled for security from the flaming sword, nor sought shelter from the thunder and the storm ; ours is not a negative redemption but a positive regeneration. It is the possession of a soul that sees what Jesus sees, of a will that rejoices in the purpose of God, of a heart in which the love of Jesus reigns, which knows that love is power. It is the gift of a new life, a new spirit.

In the chapters which follow we shall enquire more closely into the bearing of all this upon some of our pressing problems of thought and

life, and into the way in which the Judgment and the re-creating Love of God work on us from the Cross in actual experience. But the issue of our present line of thought is this: that we are saved, not by the wood of the Cross, nor by prices paid to legal justice, but by Jesus Himself, who in life and on the Cross is revealed as giving Himself for us and to us. Salvation means more than one act of God; it means the coming of God Himself, Who is greater than all His activities, and Whose activities the eternal life of blessedness shall not exhaust.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

CHICAGO, ILL.

VI

SALVATION AND SUFFERING

It is enough to contemplate Him. When He is in the picture I cannot be despairing or dumb, for all the pain of the world is His Pain, and He shows us the way to victory—on the Cross.—FLORENCE CONVERSE.

The Lord Christ . . . by the bitter things He underwent hath sweetened all the sufferings and sorrows that can possibly fall upon them that love Him. . . . Who . . . would decline suffering for His sake ?—ST. ANSELM.

His Cross is the sweetest burden that ever I bare ; it is such a burden as wings are to a bird, or sails are to a ship, to carry me forward to my harbour.—SAMUEL RUTHERFORD.

When I had shed my glad year's leaf,
I did believe I stood alone,
Till that great company of Grief
Taught me to know this craving heart
For not my own.

From *The Lesson of Grief*, GEORGE MEREDITH.

Let us now turn aside and look upon this great sight, of Love that burneth with fire, yet is not consumed ; of Love that having poured out its soul unto death, yet liveth to see of that soul's long travail, and to be satisfied with it. "Behold the Lamb of God, that taketh away the sin of the world."—DORA GREENWELL.

O Lord Jesus Christ, two graces do I ask of Thee before I die : the first, that in my lifetime I may feel, as far as possible, both in my soul and body, that pain which Thou, sweet Lord, didst endure in the hour of Thy most bitter Passion ; the second, that I may feel in my heart as much as possible of that excess of love by which Thou, O Son of God, wast inflamed to suffer that cruel Passion for us sinners.—FRANCIS OF ASSISI.

VI

SALVATION AND SUFFERING

1. *The Misunderstanding of Suffering.*—In all this little has been said upon a subject which has almost obsessed the minds of most of those who have thought about the Cross of Christ. That subject is the world-old problem of suffering and its relation to sin. Whatever else we see in it, the Cross is a signal instance of innocent suffering. It is strange that Christianity should challenge the most elementary instincts of men by asking them to see God's ultimate secret in the agony of a good man. For this very fact of unmerited suffering has baffled the understanding and broken the hearts of men at least since the day when the author of the book of Job flung upon the world his defiant questionings and his daring assertions. The hero of that poignant drama, like all of his race and time,

supposed that sin and suffering were simply cause and effect. The book of Job is a successful search for a deeper view. But the primitive explanation with which Job began has remained for many minds in all ages the only explanation they have found. Suffering has been regarded simply as the measure of God's displeasure with man's sin ; the punishment for his offences.

This linking of sin with suffering, pain with punishment, is not unnatural, and up to a point it is true. Much pain is the direct result of wrong-doing, much happiness is due to right living. But pain is not all due to wrong-doing, nor do the painful results of sin fall only upon the wrong-doer. They involve his friends and neighbours and people he may never see. They are clearly not distributed according to any scheme of justice, even the most rough and ready, in direct proportion to responsibility or guilt. Pain and suffering may be warnings that evil courses have been or are being pursued ; they are not judgments upon those who suffer, nor are they the measure of the offence.

For this reason we cannot rest content with any interpretation of the Cross of Christ which

proceeds upon the view that all sin must bring a proportionate amount of suffering; that if the sinner is to be freed from that suffering some one else must bear it, and that Christ died as a substitute in order that the balance might be struck and the account closed. The assumption upon which this view rests is one which Jesus expressly repudiated in His own teaching. The tower of Siloam falling did not, as men thought, convict the victims of conspicuous wrong-doing, any more than rain and sunshine are bestowed on man in accordance with his desert. God sends both pain and joy according to a purpose which is beneficent at all times and toward all men, and according to a natural order of things which does not aim at moral discrimination and cannot be expressed merely in terms of punishment and reward.

2. *Jesus' Understanding of Suffering.*—Asking further what Jesus Himself thought about suffering, we note first that He did not feel its burden as we are apt to do. Though He was moved with compassion at the sight of suffering men and women, and there were certain forms of suffering, such as disease and disablement, with which He was constantly at war, He

was apparently not perplexed that such suffering should be found in God's world. The persecution of the prophets which He recalled and the prospect of innocent suffering which He foresaw in the downfall of Jerusalem, called forth His indignation and His pity toward man, but no perplexity regarding the ways of God. He did not, indeed, give sanction to that passive attitude towards suffering which in the Middle Ages accepted plague with apathetic resignation as the visitation of God, when really it was due to filth and lack of sanitation; but neither did He sanction the restless protest against suffering so characteristic of our own age. He relieved the suffering of those who were maimed and paralysed, and He did so even though the disease were the result of sin. On the other hand, He could lead His own disciples into paths which would inevitably involve the very extremity of pain, and (though the case is not quite the same where mental suffering is involved) He could sting the proud and hypocritical with scathing words of upbraiding and reproof. Most significant of all, He frankly accepted suffering, both physical and mental, for Himself. Even in the agony of the Crucifixion He would

not have the pain of His body relieved by the anaesthetic which they offered Him.

I would hate that death bandaged my eyes, and forbore,
And bade me creep past.

No! let me taste the whole of it, fare like my peers

The heroes of old,

Bear the brunt, in a minute pay glad life's arrears

Of pain, darkness, and cold.¹

3. *The Fruits of Suffering*.—A French chaplain, after two years' experience in military hospitals, has recently written of the moral energy, sympathy, insight, self-mastery, and self-forgetfulness which are among the common results of pain. He says: "Among the several thousands of patients with whom I have had to do at our hospital, I have scarcely met any who seem to have gained nothing from their suffering. Almost all were made gentler and more refined. In the souls of most of them could be seen the effective working of God."² Such a view is indeed implied in the attitude of Jesus to suffering. Its ultimate aim must be not man's pain but man's purification. It must be a fire that consumes the dross of evil in man's nature, refines his goodness, and heightens his

¹ From Browning's "Prospice."

² *Hope in Suffering*, by the Abbé Félix Klein.

capacity for joy. It is that man may have life and may have it more abundantly.

Suffering, then, is not an experience in which God is against us, but one in which He is with us and for us.

Such optimism is not to be snatched easily from experience. Suffering does not always seem to be working well. Whilst man still revolts against his lot, misunderstanding or resenting it, his suffering may yield him little but bitterness, any purpose of good in it seeming for the time to be frustrated. But, knowing how Jesus suffered, and knowing too His sympathy for all in trouble, we can be sure that the purpose of suffering, even though for a time it wears the aspect of reckless cruelty, cannot be vindictive or in the end injurious toward any one. Yet to see this we must first somehow learn that to suffer even awfully and mysteriously may be divine.

4. *The Acceptance of Suffering.*—It is here that the suffering of Jesus most helps us. Through His experience we learn that it pleased God that His very Son should tread the path of suffering, through mazes where God's purpose, and even His very Presence,

were obscured by pain. Jesus used no miraculous power to come down from the Cross, and God did not intervene to save Him one hour's pain. But we err greatly if we think of God as ordaining that suffering from afar off upon His blissful throne. We cannot for a moment doubt that God suffered with, and in, His Son. In the conflict of Jesus with the evil of His generation, every blow of man's sin went right home to the heart of God. This submission of God to the worst that evil could do stands forth now as the divinest thing in the universe: God's royal way of dealing decisively with the evil in man. The mystery and the glory of God's Being culminate in this: that He endured willingly unmerited suffering on man's behalf. None who have grasped the reality of the suffering of God in Christ can finally doubt that the whole welter of pain and sorrow has its own place in the perfection of life. Nor can any doubt that the heavier end of every cross rests not upon sinful man, but upon his God.

Although the faith of Jesus did not release Him from the agony of Gethsemane or of Calvary, it brought Him an insight which made joy and peace not incompatible with the utmost

experience of suffering, and this is the real victory over suffering. It is to catch from Him some touch of this insight that in our own times of pain we turn to Him. "When we come near death, or near something which may be worse, all exhortation, theory, promise, advice, dogma, fail. The one staff, which perhaps may not break under us, is the victory achieved in the like situation by one who has preceded us, and the most desperate private experience cannot go beyond the garden of Gethsemane." So writes Mark Rutherford in telling of the death of a young girl in pain and direst poverty, and the meaning of this deep consolation is perhaps larger than he thought.

There are times when the mind is beyond the reach of any theory, however true. Deep suffering cannot be expressed in words; it cannot be reached by words. The sight of Jesus on the Cross and His silence help there. It is God Himself, and some visible picture of His love, that people want when they are touching the deepest things in life. And as surely do they find Him nowhere so near, so healing, so understanding as on the Cross. However perplexed and baffled and tormented they may be, here

they can make the soul's venture, and stake all on Christ. He does not meet them with words or with explanations, but He takes them in His keeping, and they are at peace.

5. *The Fellowship of Suffering.*—The blessing of Jesus was not for those who escape the brunt of the world's burden, but for those who endure its shocks and strains. Happy, said He, are the poor, the mourners, the persecuted, the reviled. They at least know the cost of living; they know the price that has to be paid by some one for every indulgence in wrong; they know that there is no escape from the labour and the sweat of life whilst pride and strife and vainglory remain among men. Like God Himself, they are involved in the sufferings which evil brings upon the world. With the Cross before our eyes, we may read the long sad story of innocence suffering for guilt as God's solemn invitation to each one of us to take up with Him the burden of our common humanity, the burden of our brother's want and sin. God is very near to those who suffer, because He has this invitation to whisper in their ear. Even while it is only half accepted, suffering is an experience which binds mankind together in

sympathy and co-operation. It draws us out of that isolation upon which so much sinfulness is founded, that delusion that a man can live unto himself alone. The baptism of suffering is a baptism into human fellowship—a baptism without which there can be no divine baptism of burning love.

We have now reached some explanation why suffering is not distributed according to individual merit. It is that man may not live to himself alone. He must share the lot of others with all its risks and pains. He must not expect to find his happiness apart from the perfection of the whole body of humanity, of which he is a member. He can have no rest or security so long as any part of the body of society is diseased. The warning, stimulating, or deterrent operation of pain which holds man to the better life operates not only through individual suffering for individual fault, but also, and perhaps chiefly, through suffering widely diffused through whole bodies of men and women as the results of the faults of the individuals and groups composing them. Famine and plague and war arise from the acts of whole communities and bring suffering to all. The responsibility and the resultant

suffering are both distributed in strange and incalculable ways. They illustrate no law except the law of our membership in the one body.

So long as we resent this we remain miserable and blind in face of life's experience. We find our life when we sink our separate aims, and lose ourselves willingly in God's divine purpose for the whole world—when we refuse to make a separate peace with the universe. The whole creation groaneth and travaileth together until its redemption is fully achieved; as the whole universe will exult together in the final triumph of good over evil. There is no life that can be happy for ever except the life that is identified with this universal aim. Many who have suffered deliberately for home or cause or country know what underlies our Lord's ascription of blessedness to the mourners and the poor. For them the paradox of joy through suffering is simply and exactly true. Says one of the French officers quoted by the Abbé Klein, "I am learning to suffer without noticing it."¹ All great devotion to the cause of others issues in that. Love is vicarious living; living for others, and in others, and through others. Sometimes

¹ *Hope in Suffering*, p. 169. .

it brings vicarious sorrow and sometimes vicarious joy. The fact of what we are feeling at the moment of suffering may come to be forgotten in the thought of what we are always living to do.

6. *The Transfiguration of Suffering.*—We have moved very far from the thought of “salvation” as an escape from suffering the punishment of our sins! So far from this, it is in the end a triumphant acceptance of our full share of all the suffering which flows in the train of the sin of humanity, our own included. Ultimately it must become a companionship with Christ in suffering as in everything else, a fellowship deepening as life goes on. No doubt there are many sources of pain and trouble from which the Christian is delivered. Communion with Jesus leads gradually to a mastery over the bodily frame and disposition of a man, and makes in the direction of health, vitality, and natural joy.¹ But this does not necessarily

¹ “God gives faculties of mind and soul for the healing of the ills of the body. We know that He created man for health as He did for holiness,” says Flora Macleod, writing on “The Joyful Mystery of Pain” in *The Riches of the House of God*, p. 69. The chapter steers very finely between a faint-hearted resignation to suffering as a visitation of God and a stoical defiance of pain as a thing to be ignored: it is full of practical wisdom for those who want to meet

do away with all the pain and humiliation which are the result of sinning. These natural consequences God does not always annul for the believer any more than for the unbeliever. They are left to do their humble office in the divine order of things, working all the more effectively now that they are accepted, and producing their fruit in contrition, humility, carefulness, sympathy, and the final crucifixion of the sinful self. Suffering that would once have been resented as punishment is now freely accepted as correction or even welcomed as a partnership in the sufferings of Christ.¹

If to be saved is to be like Jesus, it must mean suffering such as His. We cannot know Jesus, we cannot see God in Him, and remain indifferent to the sin and suffering of the world. Indeed we are not fully saved until we become in our measure partners in the work of saving others, just as we cannot be forgiven unless we know how to forgive. We have not seen Jesus face to face as Saviour until we have felt something

suffering as Jesus did, sometimes firmly putting an end to it, and sometimes accepting it and making it an offering to God for the healing of deeper sores.

¹ "Pain borne with ungrudging courage is for strength both of ourselves and of the community" (*Ibid.* p. 72).

of the burden that sin is to Him, whether it be ours or another's. Nor can we be in His company—which is the only way of salvation—without being infected with His passion to save others, offering ourselves to them as He offered Himself to us, getting our heart-strings twined round the weak and erring till we share “not only the outward consequences of their error, but their inward suffering.”

Methinks this is the authentic sign and seal of Godship,
That it ever waxes glad and more glad,
Till it blossoms; bursts
Into a rage to suffer for mankind
And recommence at sorrow.

There is no other way. All else is the refusal of Christ, and that is the refusal of salvation. The Way of the disciple, while the world remains the same, is the Way of the Cross—a way of scourgings and buffetings. The Christian life is a life immersed in the troubles of humanity, never free for long from the cares of the sinful and the sorrowful, at times almost submerged in the anguish of perplexity and pain.

In all this the “joy of the Lord” is proportionate to the fellowship with Him in His sufferings. The cost of our companionship with Him

is as nothing compared with its reward. Indeed, it may become so intimately associated in experience with the service and love of Jesus and of humanity that its very bitterness becomes sweet, and its pangs shot through with the thrill of a great joy. So too the life that is identified with Jesus in suffering becomes identified with Him in a corresponding power. If we will be crucified with Christ we shall be raised by Him to a new power and quality of life.

It is a simple matter of fact that those who are prepared or even eager to enter into the sorrows of humanity, find life abundantly satisfying for themselves and make life abundantly worth while to others. Their lives have power to arrest, to inspire, to redeem. Suffering willingly, they acquire a power to heal the sorrows of the world, a power which is often displayed in their own individual contact with other lives, but which must at the same time have a much larger spiritual significance. They give fresh embodiment to the spirit of Christ, and so exercise fresh power to reproduce in the world that spiritual disposition which turns all the experiences of life to good.

This is the character which comes to shine

with the glory of an inner peace and joy too deep for disturbance by any outward happening. When it reflects the spirit of Christ crucified, it partakes of the miraculous in its triumph over physical and mental pain. It brings to the sufferer the sense of the presence of God. "To endure pain willingly is to lay ourselves open to all the effects of Christ's Passion." Here is the secret of the saints and martyrs of the ages. Here is the mystery of the splendid optimistic gladness of Paul in the midst of all his labours and disappointments.¹ Here, above all, is the source of that joy of our Lord which it is His will that His disciples should have fulfilled in themselves.

¹ Cf. 2 Cor. vii. 4; Phil. ii. 17, etc.

VII

IN THE LIGHT OF THE CROSS

O Christ upon the Tree,
Thou art not dead to me :

Though Thy pierced arms be cold,
They yet my heart enfold :

Though Thy head droop in death,
I draw from Thee my breath :

Round Thee my being rolls,
Thou art my soul of souls :

O dead Christ on the Tree,
I only live in Thee.

EDWIN HATCH.

If you would have a true sense of the nature and power of pride, wrath, covetousness, envy . . . they are in their whole nature nothing else but the murderers and crucifiers of the true Christ of God, not as the High Priests did many hundred years ago, nailing His outward Humanity to an outward cross, but crucifying afresh the Son of God, who is the Christ that every man crucifies as often as he gives way to wrath, pride, envy, or covetousness.—WILLIAM LAW.

When my flesh presseth me down, I rise up again by remembering the wounds of my Lord. When the devil layeth wait for me, I flee to the tender mercy of my Lord, and he departeth away from me. . . . In all adversities I find no remedy so effectual as the wounds of Christ : in them I sleep without care and rest without fear. Christ has died for us. Now is there nothing so bitter to the flesh which is not salved by the death of Christ. All my whole hope is in the death of my Lord. . . . The mightier that He is to save, the more am I without care.—ST. AUGUSTINE.

VII

IN THE LIGHT OF THE CROSS

1. *The Unveiling of my Sin.*—If I had been in Jerusalem on the day of Calvary, where (being what I am) should I have stood? One's instinctive reply is, "With Jesus to the last!"

But is it so certain? Simon Peter thought the same; and yet he denied Him. The other disciples had at least as good reason as I have for feeling sure of themselves, and yet they all forsook Him and fled. Have I never played the coward and run from duty? Have I never failed a friend in his time of need? I scarcely think I can disown the fellowship of that pitiful failure. And what if I look round that sinister assembly gathered beneath the darkened sky—Romans and Jews, priests and people? Shall I see any reflection of my own features in any face of all that crowd? What

manner of people were these who put the Lord to death? They were not, certainly, the "criminal classes." On the contrary, most of the respectable and even religious folk were in that crime. Yes, and so were the people who wanted social reform and political liberty. Not the leaders alone in Church and State, but the "Great Democracy" was on the wrong side that day. The whole world, almost, went wrong; should I have been so marked an exception? The fact is, I have a lot of human nature in me, and it was human nature that did that deed. Is the truth, then, that it was not merely Sin in general, but just my sort of sin, that brought Jesus to the Cross—my own sins, made flagrant by circumstances and opportunity? Likely enough!

Am I prone to take the easy popular line, right or wrong? Then certainly I am somewhere in that Jewish crowd that cried "Hosanna!" when Jesus was the hero of the day, and "Crucify Him!" when He stood alone. Have I calmly let wrong take its course, disowning lightly a responsibility I could not really deny? Then my hands are in that futile basin with Pilate's. Has my self-willed passion for attaining my ends

made me unscrupulous about the means I used ? Then I stand in with Caiaphas and his “ It is expedient . . . ! ” Do I cherish a proud and jealous dignity that bitterly resents affront or rebuke (even what I know to be a just rebuke) ? Then I am in the plot with those chief priests and scribes. Am I intolerant and censorious of the man whose notion of doing good crosses mine ? Then I am of the sect of the Pharisees. And it may be that my callousness towards the suffering of others would find its parallel (if all were known) among the soldiers who tossed dice at the foot of the Cross. In short, if “ all those who seek their own will are of the company of His crucifiers,” I can scarcely refuse a place among them.

It is not simply that I have reason to judge myself possibly capable of treating Him so : inasmuch as I have done it unto the least of His brethren, I have done it unto Him ; and, all things considered, my record—the record in my own conscience—does not encourage any great confidence upon that principle. When I think things through, I come more and more to doubt my standing on that awful day, or rather I become all too sure :

My weak self-love and guilty pride
His Pilate and His Judas were :
Jesus my Lord is crucified.

When I say the world's sin laid the Cross on Him, I mean my sin. And if the Crucified still lives, if His Cross is not a mere episode, but an index to a holy love perpetually at issue with sin, then my sins are hurting Him still, are crucifying Him afresh. I stand convicted, shamed, and penitent at the foot of the Cross.

2. *The Revelation of Love.*—But if so, then also the love which bore the world's sin is love for me :

Gazing thus, our sin we see :
Learn thy love while gazing thus.

For in sober truth it was love that brought Him there. He loved God with unquenchable ardour ; and He loved men with a love that was not merely kind, compassionate, sympathetic (though it was all that), but redeeming. As a matter of fact, if He had not loved so much, He need never have come to that shameful end. Love got Him into trouble. He loved His people Israel, loved them passionately. And because He so loved them, He could not let them go their own bad way. So, like a true Lover of His

country, He went to and fro among the people with His grand "good news," offering them the fulfilment of the hope of Israel. The common people heard Him gladly, and popularity was His for the asking. But because He could not offer His nation anything but the best, He declined the primrose path of the popular leader, and chose the contempt that has so often been the part of the true patriot. But while He loved Israel, He also loved others whom they did not love and could not permit to be loved. He talked to His townsmen of Nazareth of God's love for a woman of Sarepta and a Syrian soldier, and they took Him out to the brow of the hill and all but anticipated Calvary. To the revered leaders of the Chosen People He dared hold up a Samaritan, alien and heretic both, as an example of the real fulfilment of God's Law of love. He companied with publicans, the agents of the hated foreigner. He was not content with preaching to them: He must needs make friends with them, and that could not be tolerated. In a Pharisee's house He must speak up for an outcast woman, at the risk of giving the gravest offence to His powerful host. He loved her and He saved her; but He made of

that Pharisee one more mortal enemy to hunt Him to the Cross. At the other end of the scale, again, He looked upon a rich young ruler, and loved him ; and because He loved him He could not do less than give him his chance of " the heroic for earth too high " ; but the line He took did not conciliate rich men. All that love, so richly lavished upon individuals, made it impossible for Jesus ever to take the easy course which at any moment from the Baptism until He stood before Caiaphas was open to Him. He was " guilty found of too much love."

If He had not loved so deeply, the worst agony would have been absent from His Passion. It seemed the failure and defeat of love itself. He loved His nation, and all His love had not saved it from its self-chosen fate. " O Jerusalem, Jerusalem ! How often would I have gathered thy children, as a hen gathereth her chickens under her wing, *and ye would not ! . . .* If thou hadst but known ! " As things had turned, He was bringing blood-guiltiness on the nation He had striven to save. And through that weary night on which He was betrayed, blow on blow fell upon His heart of love. Judas was His friend : He had done all He could for him ;

and this was the end of it all : “ He went to his own place.” Simon Peter was his very dear friend : He prayed earnestly that he at least might not fail ; and Peter denied Him with oaths and curses. His dearest left Him, scattered like frightened sheep : even they had no faith in Him. Look at it as you will, it was love that made the Passion of our Lord. And that love the Cross could not kill. In the last agony He grappled His murderers to His heart, with “ Father, forgive them ! ” That was the triumph of love. “ O Love that wilt not let me go ! ” As I have seen myself among the people whose sin slew Jesus, so now I see myself among the people He loved. He loved them, not because they were nice people, but because they were children of His Father, Who is kind to the unthankful and the evil. Even so, “ He loved *me* and gave Himself for *me*.” The shame for sin that found me before the Cross is swallowed up in the love that finds me there. That is what happens to those who are content to wait before the Cross in a humility that forgets self, and lets God work His will in His own way upon the waiting soul. It comes to this : you must accept your position “ in the ruck ” of sinful

humanity, and consent to be loved as just an ordinary person: then comes the personal discovery.

3. *Life under His Authority.*—Sharers in the guilt that made the Cross, sharers in the love that bore the Cross, we have now a link with the Saviour Who loved and died, yea, rather Who is risen again; and we are saved by what He is. Never did the tomb of martyr make men of another age feel their sin like this. Never did the love of philanthropist thus grow personal to men of another generation than his own. But, undiminished by the lapse of time, we feel the power of Christ coming down to us. By a timeless spell the Cross holds us, as it held those who stood beholding on the day of Calvary. It was for the disciples, and it is for us, the final and most characteristic utterance of the whole personality of Christ. We know now why Simon Peter one morning by the sea cried, “Depart from me, for I am a sinful man!” And we are at the point of knowing how, crushed, humbled, utterly disbelieving that he could ever do a bit of good in the world, he did rise up and follow when Jesus bade. He could do no other. We know now something of what

happened to that wretched paralytic of Capernaum when he came into the presence of Jesus. Crippled in body by his malady, crippled in soul by the burden of his evil past, he heard the incredible words, "Thy sins be forgiven thee!" Incredible as they were, he could not but believe them; such was the personal authority of Him who spoke. And when that same authority bade him rise and walk, as one under a spell he obeyed, and lo! the power of a new life! It was this strange authority with which Jesus spoke that baffled men. It was in His works and in His words. "What is this? A new teaching, with authority! We never saw it on this wise!" That authority was His secret, and they never found it out until they found out who He was. And it is exactly that authority which we of a later day feel at the Cross.

When we see Him there we say, No wonder One who was capable of *that* exerted on men the potent authority of a self-less love! If He cared so much for men as that, and at such a cost, then there is a solid foundation in Him for us to rest our faith upon. And when He tells us we are forgiven and can rise to a new life, it is certainly not because He does not

know the extent of our evil. On the Cross He fathomed the very depths of human sin, and still pronounced forgiveness. Nor, again, is it because He sets a lenient standard for our possible attainment: He who knows our depths also surpasses our heights. His ideal for us is far bigger and finer than the ideal from which we have fallen. The Cross therefore focusses the whole personal authority of the Person of Christ for all generations.

Now the convincing and constraining authority which impressed itself upon people who met with Jesus during His lifetime returned upon them with a new force after His Resurrection. After all, the Cross might be a moving and impressive revelation of a noble personality, yet it was all the more for that a tragedy if it was at the same time the end of that personality. And that was what it seemed. And so the immediate effect of the Cross was a terrible despair. Then came those wonderful days during which those who mourned His loss came to realise that He was alive and near them. That clinched it all. The Christ with whom they now companied was the Christ who had worked through it all—life, death, resurrection; and

all *that* made them know Him as they never knew Him before, and set free the whole power of His personality to sway them more potently. The influence that worked upon them now worked not from outside, but in their very hearts. Christ was revealed *in* them. They had His Spirit, the effluence of His Person, to take of the things of Christ and declare them unto them. Christ had become for them the Dweller in the Innermost, and through Him flowed the main stream of that indwelling divine Life whereby all men are saved.

It is this Christ with whom we have to do. What matters most deeply of all to us is not that Christ died, but that, having died, He lives to be our Saviour. The companionship of the living Christ gives salvation, because He is such an one as to die for us. He is here, with all His vital and compelling authority, saying to *us*, "Thy sins be forgiven thee. . . . Rise : follow Me !" He is here, not indeed in bodily form, but not as a mere memory either. He is here by His Spirit, revealed in our inward consciousness, mighty to save, and strong to command. This, once more, is the personal discovery of those who have humbled themselves

to a place among the sinners for whom Christ died. Shamed out of our self-confidence, we are ready for His leading. We know for how little good we are ourselves capable, and yet we dare not disbelieve or disobey the Voice that speaks release and calls to service. In Him we recover a nobler confidence, a confidence not in ourselves but in Him. It is His business now. We are not our own; we are His slaves, bought for the service which is perfect freedom.

4. *The Obliteration of the Past.*—But when all this is said, there is still something lacking to my delivery from the load of my sin. His love has brought me, humbled, yet greatly daring in the power of His Spirit, into the newness of life which communion with Him can mean. But what of the sins I have wrought in the past and cannot overtake? What of the wrong I still do, until my nature is fully refined by long companionship with Him? What of the hurt I have done, and still must do to many, because my past action has left its mark upon my body, my brain, my spirit, so that I cannot serve God and my fellows with a man's full strength—far less with the redeeming energy of a wholly

consecrated spirit? Can I ever have peace while I know of facts like these?

The facts remain. The physical evil which I have visited on my own body and on the bodies of others, and the moral evil I have wrought in my own soul and in the souls of others, remain facts. By so much have I added to the burden of the world. But that burden Christ takes upon Himself; and my life, hid with Christ in God, may become a new centre of divine working for the redemption of the world I have wronged. In the individual cases it may be quite impossible for me to overtake the evil, but there is yet the broad field of the conflict of good and ill in which I may, through Christ, play a man's part; and as no ill is done but the whole world suffers, so no blow is struck for right but all humanity is blessed, and God's gracious purpose may yet be fulfilled through me in lives I have hurt. To this end I know at least that my own evil self is being converted: out of the shame of the past springs a new power of sympathy and service, out of the memory of wrongs done a new tenderness, out of contrition a deeper energy of love. But my ultimate trust, on behalf of the world my sin has cursed, is in that

infinite Love of God which has turned back the tide of evil in me, and given me a new heart of good, to which by degrees the whole mechanism of my old body will be subjected. That Love is sufficient also to overtake all the evil to which I have given rise in every other soul. God is adequate to the tasks and problems I have set Him by the things I have wrought in His world. The irrevocable past is rapidly swept beyond my reach by the "ever-rolling stream" of time. But time does not carry it beyond the reach of God. Rather, as all rivers flow into the sea and carry into its depths all the debris of man's common life in town and country, and yet the sea is ever fresh and healthful :

The moving waters at their priest-like task
Of pure ablution round earth's human shores ;

even so the stream of time sweeps the moral debris of our lives into the infinite encompassing ocean of the Love of God. And the love which brought out of the crime and tragedy of the Cross the glory of a great salvation, is capable of dealing with the worst that I have done. The past which I cannot alter I leave with Him. If I could set it all right with my own strong

hand, I might save a remnant of my pride. But there is no "saving my face" that way. There is nothing for it but to humble myself utterly before God, putting it all into His hand, and receiving into my soul the peace of those who, emptied of pride, accept God's way, and bow before the mystery :

He that is mighty hath done great things for me,
And holy is His name.

VIII

THE MARKS OF JESUS

“ Knowest thou,” said Christ, “ what it is that I have done unto thee ? I have given thee the Stigmata, that are the signs of My Passion, to the end that thou mayest be My Standard-bearer.”—
FROM THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI.

It is not enough that Christ died once ; He must be dying always.

Jésus sera en agonie jusqu'à la fin du monde ; il ne faut pas dormir pendant ce temps-là.—PASCAL.

I longed to be perpetually and entirely crucified to all things here below by the Cross of Christ. . . . It was then my meat and drink to be holy, to live to the Lord, and die to the Lord. . . . I went to the place of public worship, lifting up my heart to God for assistance in my great work. He was gracious to me, and helped me to plead with Him for holiness, and to use the strongest arguments drawn from the Incarnation and Sufferings of Christ for this very end, that men might be made holy.—DAVID BRAINERD.

When thou dost strive to do thy best as well as thou dost understand it, and for so doing, dost earn scornful words and contemptuous gestures from thy fellowmen, and they so utterly despise thee in their hearts that they regard thee as unable, nay as afraid, to revenge thyself, and still thou continuest not only firm and unshaken in thy conduct, but dost lovingly pray for thy revilers to thy Heavenly Father, and dost sincerely excuse them before Him ; lo ! as often as thou diest thus to thyself for love of Me, so often is My own death freshly renewed and made to bloom again in thee !—SUSO.

And in my heart the drink unpriced,
The burning cataracts of Christ.
I did not think, I did not strive,
The deep peace burnt my me alive ;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth.

MASEFIELD, *The Everlasting Mercy*.

VIII

THE MARKS OF JESUS

1. *Seeing with God's Eyes.*—At the Cross the love of God has found us, and in that love we sinners rest. This is the secret place of the Most High, where liberated souls enjoy a peace which passeth understanding. But the love of God which has enfolded us is restless energy as well. It flings itself abroad into the world, seeking souls. It fights to claim earth for a province of heaven. Every man who knows that saving love is called to embody in his own life “the steadfast energy of a will bent on creating fellowship.” Being at one with God, he looks, as Jesus did, where God looks, and with the eyes of God.

The world that God so loved is in evil plight. Sin preys on the souls He made for Himself. Dark forces estrange men and break the fellow-

ship of the family of God. The fearful machinery of wrong holds spirits chained within its iron wheels. We whom God has found must share His passionate purpose to save this world. Children of the household of God, to whom life is a going home and death the door of freedom, how can we but yearn to gather in our wandering brothers and sisters, and "to build higher and stronger the walls of that City wherein the souls of the whole world may assemble"? This is the dawning in us of the love of God.

So soon as the working of that love begins in us, it finds itself at conflict with our habitual way of regarding our fellows—with that loveless self which the Cross of Christ has shown up in all its deformity: narrow, self-centred, instinct with envy, hatred, malice, and all that destroys fellowship between men and peoples. That evil self is still alive. We surprise its symptoms in our daily behaviour—our indifference or unspoken contempt for one another; our quickness to wound, if not with a blow, with a cutting word or a smart retort; above all, our readiness to treat other people, without bearing them the least ill-will, as nothing but means to our own ends. All this is the outcome of a deep-lying

resistance to that Love which is the true principle of our being. This resistant self must be suppressed, killed, as the love of God works in us and through us. If we look with God's eyes upon our fellows, then, instead of seeing in them the instruments or the rivals of our purposes, we shall see them as brothers for whom Christ died, brother-souls without whom we cannot be made perfect, any more than they can be complete apart from us. We shall wish to do to them not as they do to us, nor even as we would that they should do to us, but as God has done to us; remembering the words of the Lord Jesus, how He said, "Be ye merciful, even as your Father is merciful."

2. *Crucified with Christ.*—That this will in actual experience bring us something of the fellowship of His sufferings is to be expected. The old self dies hard, with blood and tears. And in the circumstances of the world even to-day the life which does not find some measure of the Cross as its own portion can scarcely be following Christ very closely. For as He makes us anew, we find the world presenting to us the same issues that faced Him, and the life that owes all to Him taking the path

He trod. Perhaps it is some such experience as this that Paul means by being "crucified with Christ." Certainly it is no officious "mortification," where the importunate self is tenderly nursed into a self-conscious sanctity by carefully chosen renunciations. The temptation to think so is always present: it is often easier to make "sacrifices" than to live by love. But love, not renunciation, is the deepest thing in the Cross. If we are truly saved we are not thinking of ourselves at all, but of Christ and of the world He died to save. Then all that is unworthy of Him loses its attraction and its power. We are changed into His likeness without knowing it, because we are the willing instruments of His redeeming love.

3. *Living for Fellowship*.—The love of God in Christ is a last weapon for fighting all the wrongs of earth. That love must be embodied in human lives that it may work upon a world of men. We must let it purge out of our own spirits the things which hinder fellowship. We must let it, by its "sweet compulsion," urge us to those works and ways by which Christ shall manifestly live in us. It is not simply an experience of mystic moments

in an atmosphere too rare to touch our solid earth. In the commerce of daily life, at home, in the office, the shop, the school, in our public service and our philanthropies, on committees and in church meetings, we must let the love of Christ work through. If we will let Paul tell us of its practical effect, we may think it at first sight almost commonplace :

If there is therefore any comfort in Christ,

If any consolation of love ;

If any fellowship of the Spirit,

If any tender mercies and compassions ;

Fulfil ye my joy ;

That ye be of the same mind,

Having the same love ;

Being of one accord,

Of one mind ;

Doing nothing through faction or through vainglory,

But in lowliness of mind each counting other better than himself :

Not looking each of you to his own things,

But each of you also to the things of others.

Have *this* mind in you,

Which was also in Christ Jesus.

But those who have tried will know that to make real such an ideal of fellowship in our actual traffic with this world would in truth mean something very like a dying and rising again. And we remember that the Lord Jesus, in the

night in which He was betrayed, not only took bread and brake it, and said, "Do this in remembrance of Me"; but also took a towel and girded Himself and washed His disciples' feet, and said, "Do as I have done to you." By the one act as by the other we may "show the Lord's death till He come." Where for the love of Christ men serve one another and forget themselves, there He sees of the travail of His soul and is satisfied. For He died to create fellowship, and those who live for fellowship, not shrinking from the cost, are being conformed to His death, are finding the power of His Resurrection.

4. *Renewal at the Cross.*—The motives which at the beginning lead us to seek the service of men are various, and often we hear the call of Christ without any vivid consciousness of what His passion means for us. But when the futility of our efforts, in conception and in action, stands revealed; when we have proved for ourselves the strength of evil in the world and in our own hearts; when the forces that destroy fellowship have had their way with us, then we begin to know that nothing less can avail than a continual re-

creation of ourselves by the working, and in the likeness, of His suffering and victorious love. Then, like soldiers broken in the wars, we come back wounded and beaten to the place where we can be made whole again for the fight. We come back into the presence of Christ crucified, each day for daily renewal, and after each campaign for long hours of quiet recovery of the soul's exhausted strength.

There are many ways into the Presence. Whatever helps our imagination may legitimately be used : it may be the simple story of the Gospels, or the impassioned meditations of Paul or John, of Bernard or Bunyan ; it may be hymn or symbol, or the fellowship of that sacred rite where He is known to us in the breaking of bread ; or it may be reflection on the daily life of striving and suffering humanity, with the thought of Christ to interpret it. Whatever the means we use, what we need is that Christ Himself, for us men and for our salvation dying and rising again, shall become utterly real to us, and that the love He has for us shall again and again break down our self-regard, drain the vitality from our hates and spite, our selfish passions and fears, and overwhelm our

indifference to others or our despair of them with the splendid and unwearying hopefulness of His long passion for us all. The world He loved enough to die for, is the world into which He sends us, the real world of sinning, suffering men. The one weapon He has for its conquest is that same undying love, set free through those whom it has saved.

O Passion of the Heart of God, flow strong
Through my weak veins ; O Christ, let Thy thoughts throng
My narrow mind ; let Thy redeeming pain
Thrill my flesh, till the world is born again !

Jesus hath now many lovers of His heavenly Kingdom, but few bearers of His Cross. . . . Many follow Jesus unto the breaking of bread, but few to the drinking of the Cup of His Passion. . . .

If thou wilt reign with ME, bear the Cross with ME.

For only the servants of the Cross can find the way of blessedness and true light. . . .

Courage, then, brethren, let us go forward together ! JESUS will be with us. . . . He will be our Helper, Who is also our Guide and Forerunner. . . . He will fight for us. Let us follow manfully . . . let us be prepared to die valiantly in battle, nor bring shame on our glory by flying from the Cross.—THOMAS À KEMPIS.

Jesus said, Would'st thou love one who had never died
For thee, or ever die for one who had not died for thee?
And if God dieth not for man, and giveth not Himself
Eternally for man, man could not exist, for man is love,
As God is love. Every kindness to another is a little death
In the divine image, nor can man exist but by brotherhood.

WILLIAM BLAKE.

APPENDIX A

A GLOSSARY OF TERMS

ATONEMENT. This word, which has played so large a part in Theology, is found only once in the Authorised Version of the New Testament, in Rom. v. 11, where it renders the Greek word which in other places where it occurs is rendered "Reconciliation," *e.g.* 2 Cor. v. 18-19. The old English word "atone" meant to "set at one," to unite or reconcile. Thus in Shakespeare's *Richard II.* the King says to the rival noblemen, Mowbray and Bolingbroke :

Since we cannot *atone* you, we shall see
Justice design the victor's chivalry.

Thus the true modern English equivalent for the word "Atonement" is "Reconciliation" (which see), and the R.V. has rightly substituted this word for "Atonement" in Rom. v. 11.

The word "atone," however, acquired a secondary meaning, to "appease," "propitiate," or "pacify" a person wronged, or to "make amends for" a wrong. The former meaning is not found in the English Bible, though it has had much influence on the theological use of the term: the latter meaning is the usual one in the Old Testament. See also "Propitiation."

BLOOD. To ancient peoples the blood seemed to be the vehicle of life (see Gen. ix. 4, "the life thereof, which is the

blood thereof"). Hence the shedding of the blood of an animal in sacrifice was regarded as the presentation of the life of the animal to the Deity. Thus when the "blood" of Christ is spoken of, the reference is to the *life* of Christ as dedicated to God for the good of humanity, His death being the outward token, and consummation, of that dedication.

FORGIVENESS, REMISSION OF SINS. This does not mean remission of penalty. It is the putting away of sin itself, *i.e.* of alienation from God. It is the act of God Himself, because sin is too radically part of ourselves for us to put it away effectively. In so remitting sin, He takes upon Himself the responsibility for the evil sin has wrought, and deals with us on the basis of our present attitude of love and trust towards Him. This is forgiveness. See also **JUSTIFICATION**.

GUILT. A term used in Christian Ethics after the New Testament in somewhat the sense of Paul's "imputed sin" (see **SIN**). A sense of guilt is a sense of shame and failure involving loss of self-respect, which follows from the consciousness of having done wrong, or having been wrong. It is the judgment of the soul upon itself.

JUDGMENT is the showing up of the true value of persons and their thoughts, purposes, feelings, motives, and deeds. God judges us in the Cross of Christ by unveiling to us that which we really are in the light of the holy love which works in the Cross. So far from such a judgment being a thing to be avoided or deprecated, it is an object of prayer :

I stand for judgment : vain the will
To judge myself, O Lord ;
I cannot sunder good and ill
With a dividing sword.

For to be in ignorance of what one really is, is to shut out all possibility of advance. It is the attainment of such

self-knowledge which is the legitimate aim of legal PUNISHMENT, but no punishment can be so sure in its working as the confronting of the soul with God as manifested in the Cross of Christ.

JUSTIFICATION. To "justify" a course of conduct is to show it to be right: to "justify" a person is to pronounce him righteous. When a judge at the close of a trial declares that the defendant leaves the court without a stain on his character, he is pronouncing his "justification." A judge who is himself just and well-informed will not make such a pronouncement unless the man is *really* innocent of the charge brought against him. Now God, the "Judge of all the Earth," is supremely just, and perfectly informed about our case. If God pronounces our justification then righteous we are ("It is God that justifieth; who is he that shall condemn?"). To stand before the judgment-seat of God is to stand before absolute reality, where legal fictions have no place. Yet here we come upon a paradox, for the person justified has still to be exhorted to right living. It is the paradox inherent in the intersection of the two planes of religion and morality. In the moment of repentance and faith in Christ, the grace of God which takes possession of the soul does actually make it righteous in the deepest sense, for in that moment (a moment which has something of the quality of eternity) inveterate sin and besetting temptation have no power or place in the soul, but the whole personality is gathered up into one act of faith and love; and that *is* righteousness. It is the creation of a new centre of consciousness, a new self: but much yet remains to be done before that new righteous self becomes dominant over its own bodily system and over the whole field of its relations with this world. The moral history of the justified soul from that moment is the story of the gradual working-out in actual living of all that being just before God involves. There is a long trail to be followed, and a stern fight to be fought (see Phil. iii. 13-14; 1 Cor. ix. 24-27) before the inherent righteousness of the justified

soul has extended its sway over the entire realm of conduct ; but to stand right with God, *i.e.* to be sure that at the centre of our being there is no conflict with God, is the pre-condition of moral advance.

LAW. For Paul's usage, see small type in Chap. III. p. 55. The modern use of the term is obscured by the confusion of two radically different things : (a) statute law, or the more or less arbitrary enactments of society for its own preservation, the breach of which brings an equally arbitrary amount of suffering by way of penalty ; and (b) natural law, or the ordered sequence of cause and effect, which cannot be broken. (When we speak, *e.g.* of "breaking the laws of health," we mean that we perform such acts as must, in the unchanging operation of natural law, bring bad consequences.) The use of the term "law" in much modern discussion of ethical subjects vacillates between these two senses in the most bewildering fashion. The moral law is in reality neither arbitrary enactment nor unvarying sequence. It may be defined as the way of life recognised by conscience as in accord with the immanent purpose or end of our being. This "law" can of course be broken, but in breaking it we are untrue to our own being, and are on the way to moral suicide. The Christian reading of these facts is that the immanent purpose or end of our being subsists in the loving will of God, and that in becoming untrue to it we are so far separated from God, and shut out from the life of fellowship with Him whom to know is life eternal.

MERITS OF CHRIST. The conception of "merit" in Ethics is a precarious one, and when it is suggested that merit can be transferred from one person to another, it becomes a pernicious one. It is not because Christ has by His obedience accumulated a store of merit upon which we can draw that we come to the Father through Him, but because we, in responding to His love, are drawn into the fellowship of His obedience. His **FINISHED WORK**,

upon which we rely, is not a transaction effected between Christ and God, outside ourselves, but the adequacy of His active love and self-devotion to bring to us, as we open our hearts to Him in faith, all that we need of divine power to change, uplift, and save.

PROPI TIATION. The word "propitiate" is properly used in English with a personal object, in the sense of "appease," "pacify." The Greek word (ἱλάσκεσθαι) has this meaning in classical writers, who frequently speak of "propitiating" the Deity. This sense, with God as object, is never found in the New Testament, and only very rarely in the Old Testament. In the latter, the word is used extremely often in the sense of "expiate," *i.e.* to perform an act which annuls sin. Such an act in the Mosaic Law may be a sacrifice, a ceremonial washing, or the like. Sometimes, however, the word is used with God as *subject*, meaning practically to "forgive." In the N.T. the word describes either (i.) an act of Christ, as representative of man (like the O.T. priest) done with a view to annulling sin, or (ii.) an act initiated by God for the same purpose. The former is the sense of the word in Hebrews, the latter probably in Rom. iii. 25, and in 1 John. The rendering "propitiation," etc. for words of this class is therefore linguistically incorrect and misleading. "Expiation" would be better English.

RECONCILIATION. This word is rightly used in 2 Cor. v. 18-19, to render the Greek καταλλαγή, which means the restoration of friendly relations between those who have been estranged. There are, of course, two parties to a reconciliation, in this case God and man; but it is significant that God is never said in the N.T. to be reconciled to us; whenever a definite subject or object of the verb is expressed, it is God who "reconciles," and we who "are reconciled."

REDEMPTION, RANSOM. The ideas underlying these expressions are familiar only where slavery is an institution,

as it was in the times and countries in which the N.T. took its rise. "Ransom" is the sum of money paid to secure the release of a slave; "redemption" is the act of securing his release at a price: a better rendering in modern English would be "emancipation." A frequent method of emancipation in N.T. times was for a sum of money to be placed on deposit in a temple, and paid to the master of the slave as "ransom." The slave thus became technically the property of the God whose temple it was, but actually free, apart from the service of gratitude he owed the God who had (as the phrase went) "bought him for freedom." This practice helps to show the ideas which were in the minds of the N.T. writers when they spoke of the "redemption" or "emancipation" of the Christian from sin. The actual meaning of the terms is the attainment of true liberty of soul through the life, death, and resurrection of Christ.

REPENTANCE. The Greek term used in the New Testament means "change of mind." It is a change in the values we put upon our own acts, motives, etc., and a change of attitude towards *reality*. Thus while it will normally bring with it a judgment on our past which causes us pain and regret, it is in essence forward-looking, and contains an element of hope. In the teaching of Jesus in the Gospels (see Mark i. 15) it is associated with belief in the good news which He proclaimed, and may be defined as the readjustment of life towards a new fact—the fact of the grace of God brought to men in Christ. Repentance is to be distinguished from REMORSE, a word which does not exist in the Christian vocabulary: it is the effect of the sense of GUILT (which see) upon a soul which knows nothing of the grace of God. It is therefore purely backward-looking, and is allied with despair instead of hope.

RIGHTEOUSNESS OR JUSTICE. These words are in the New Testament alternative translations of a single Greek word. Christianity definitely rejected the definition of this word as meaning "keeping the commandments" or "giving

every man his due." In God, it is the effluence of His love in His total attitude towards men, including forgiveness (see 1 John i. 9). In man, it is that way of life which has its origin and inspiration in love to God and his neighbour (see Rom. xiii. 8-10), as love is revealed in Christ (see note on love in small type of Chap. III. p. 60). It is something therefore which God alone can give us, and that upon the basis of the surrender of the will to Him in faith (see Phil. iii. 19).

SACRIFICE. The most widely spread and characteristic feature of ancient religions. It was either the presentation of some material object to the Deity, or more especially the ceremonial killing of an animal (or man) for some religious purpose. This is not the place to attempt any account of the enormously complicated mass of ideas which grouped themselves about these rites. The meanings attached to them varied over a very wide field. It was inevitable that the early exponents of Christianity, whether Jewish or pagan, should use the language of sacrifice. For them this language had rich associations which came home to them very intimately. For us, the whole idea of ritual killing is something incredibly remote. The point of interest to us is the meaning which they were trying to convey through such language. For the language itself is mere dead words to us, unless we can catch from the old writers some hint of what they put into the words. When a writer compares the death of Christ to a sacrifice, as practically all the New Testament writers do, we are not any further on, until we have looked for the indications which they all supply of what in the particular case they meant by "sacrifice."

SATISFACTION. In certain theories of Atonement Christ was said by His death to make "satisfaction" to God, in the sense that by bearing the penalty for sin He met the claims of inexorable law. See note on Substitutionary theories of Atonement in Chap. V. p. 89. The only sense in which we can use the term is that the holy love of God

finds satisfaction in the perfect and loving obedience of Christ, and in the love which He kindles in men, to return to God its source in humble service and joyous fellowship.

SIN. The original meaning of the word translated "sin" is "to miss the mark." Accordingly the term has in the New Testament a somewhat broader connotation than is commonly attached to the English word. For Paul (whose language is the most explicit) sin is everything which misses the mark of the divine ideal for man, whether conscious and deliberate offence, or involuntary or even unconscious failure. Hence Paul can say that sin is not "imputed" where there is no law (because in that case the "mark" of God's will is not known, and so though it is "missed," and therefore there is "sin," the sinner cannot be held in the full sense responsible). The usage in later Christian Ethics tends to confine the meaning to conscious and deliberate wrong. In all Christian treatment of the matter the essential thing is that sin, as missing the mark of God's will for man, is a breach of fellowship with Him. It is primarily, not breach of a command, nor damage to one's own soul, but alienation from God; and the treatment meted out to it by Christ is determined by this quality of sin itself.

APPENDIX B

STUDY OUTLINE

CHAPTER I.—THE SETTING OF THE CROSS

I. BEFORE THE CROSS.

1. Jewish Unrest.
2. Sadducees, Pharisees, and Zealots.
3. Essenes.
4. Holy Families.
5. Books of Hope.
6. John the Baptist.

II. AFTER THE CROSS.

1. A New Jewish Sect.
2. A World Religion.
3. The Spirit of Brotherhood.
4. The Secret of Power.

Read—I. KENT, *Makers and Teachers of Judaism* (Hodder & Stoughton, 5s. net); CHARLES, *Between the Old and New Testaments* (Home Univ. Libr., 1s. 6d. net); LIBERTY, *The Political Relations of Christ's Ministry* (Oxford Press, 3s. 6d. net); ANGUS, *The Environment of Early Christianity* (Duckworth, 3s. 6d.); *The Testaments of the XII Patriarchs* (S.P.C.K., 2s. 6d. net).

o o II. STILL, *Acts of the Apostles* (U.F. Church of Scotland, 1s.); BACON, *The Founding of the Church* (Constable, 1s.).

CHAPTER II.—THE STORY OF THE CROSS

1. JESUS AND HIS CALL.—To conquer the world as "Suffering Messiah."
2. GALILEE.—Israel is offered her chance of world-service.
3. CAESAREA PHILIPPI.—Rome's murder of the Messiah will create a new Israel.
4. JERUSALEM.—The true King, alone with His faith, gives His life into the hands of those who will not hear His call, and by His perfect forgivingness unveils at once their selfishness and the saving power of God.

Read—ROBERTSON, *The Spiritual Pilgrimage of Jesus* (James Clarke, 4s. 6d.); *Philochristus* (Macmillan, 6s. net); HOGG, *Christ's Message of the Kingdom* (T. & T. Clark, 2s.); MASEFIELD, *Good Friday* (Heinemann); A modern translation of the New Testament, e.g. MOFFAT (Hodder & Stoughton, 6s. net).

CHAPTER III.—THE WORD OF THE CROSS
TO PAUL

1. Paul's rich personality and varied experience.
2. His overwhelming sense of inexorable moral law and universal moral failure.
3. Finding Jesus Christ alive and loving Him, he is redeemed.
4. Identification with Jesus Christ gives him a new self.
5. Divine love at the centre gives a new meaning to morality and supplies the dynamic for right conduct.
6. His vision of the New Commonwealth of Man, which is the Israel of God.

Read—DEISSMAN, *St. Paul* (Hodder & Stoughton); WEINEL, *St. Paul* (Williams and Norgate, 10s. 6d.); DU BOSE, *The Gospel according to Saint Paul* (Longmans), 5s. net.

CHAPTER IV.—EARLY VARIETIES OF
EXPERIENCE

I. EPISTLE TO THE HEBREWS.

1. The religion of Israel symbolises eternal truth.
2. The breakdown of the symbol.
3. The perfect obedience of Jesus Christ reveals what sacrifice meant.
4. Identified with Jesus Christ, we suffer in His spirit.
5. The perfecting of the new Israel.

II. I PETER.

1. Jesus on the Cross, the vivid centre of life.
2. The Imitation of Christ.
3. The risen Lord enables us.
4. The new people of God.

III. JOHN.

1. The mystical point of view.
2. The divine glory of Jesus laying down His life—
He dies as Friend, Shepherd, Seed, Bread.
3. Receiving His Spirit, we become fruitful branches
of Him.
4. The Cross makes all men one in the love of God.

Read—NAIRNE, *The Epistle of Priesthood* (T. & T. Clark, 10s. net); STRACHAN, *The Fourth Gospel* (S.C.M., 3s. 6d.); MILLIGAN, *The Theology of the Epistle to the Hebrews* (T. & T. Clark, 6s.); ANDREWS, "The N.T. Doctrine of the Atonement," in *Mansfield College Essays* (Hodder & Stoughton).

CHAPTER V.—THE MEANING OF SALVATION

1. What salvation is not : the inadequacy of merely substitutionary views.
2. What God is, and what He seeks in us.
3. What sin is not : inadequate views of sin and law.
4. The real character of sin : sins produce sinfulness and moral deadness.
5. The salvation that is real : inadequacy of ritual and mere example.
6. In Jesus crucified we meet the light which unveils our souls.
7. And we experience the incoming of a personal Love which changes us.

Read—BUSHNELL, *Vicarious Sacrifice, Forgiveness and Law*; MACLEOD CAMPBELL, *The Heart of the Gospel* (Oliphant, 3s. 6d. net); MOBERLY, *The Atonement and Personality* (Murray, 6s.), and "The Atonement," in *Foundations* (Macmillan, 10s. 6d. net); MOZLEY, *The Atonement* (Duckworth & Co., 3s. 6d.); FORSYTH, *Positive Preaching* (Hodder & Stoughton, 2s. 6d. net), and *The Work of Christ* (Hodder & Stoughton, 2s. 6d. net); WILSON, *How Christ Saves Us* (Macmillan, 9d.); FRANKS, *Man, Sin, and Salvation* (Jack's Century Bible Handbooks, 9d.); ROBSON, *The Way to Personality* (Headley Bros.).

CHAPTER VI.—SALVATION AND SUFFERING

1. Misunderstanding of suffering : suffering not simply punishment.
2. Jesus' understanding of suffering.
3. Fruits of suffering.
4. Our acceptance of suffering.
5. "The fellowship of His sufferings" : fellowship with man and fellowship with Jesus as Redeemer.
6. The transfiguration of suffering, the deeper joy, and the heightened power of personality.

Read—KLEIN, *Hope in Suffering* (Melrose, 4s. 6d. net); WHEELER ROBINSON, *The Cross of Job* (S.C.M., 9d.); SEIPPEL, *A Living Witness* (Adèle Kamm) (Hodder & Stoughton, 4s. 6d.); WILSON, *Forgiveness and Suffering* (Camb. University Press, 3s.); Mrs. HAMILTON KING, "Sermon in the Hospital," from *The Disciples* (Kegan, Paul & Co., 1s.); SHERWOOD EDDY, *The Meaning of Suffering* (Longmans & Co., 3d.); HINTON, *The Mystery of Pain* (Smith, Elder & Co.); R. H. BENSON, *Initiation* (Hutchinson & Co., 6s. and 1s. 3d.).

CHAPTER VII.—IN THE LIGHT OF THE CROSS

1. The unveiling of my sin.
2. His death the proof of love for me.
3. My life for the future must be under His authority.
4. The obliteration of my past.

CHAPTER VIII.—THE MARKS OF JESUS

1. Seeing with God's eyes.
2. "Crucified with Christ."
3. Living for fellowship.
4. Renewal for service at the Cross.

On VII. and VIII. Read—BUNYAN, *Grace Abounding* (Oliphant, 7d.); MYERS, *St. Paul* (Macmillan, 1s. 6d. net); BROWNING, *Saul, Epistle of Karshish*, etc.; MASEFIELD, *The Everlasting Mercy* (Heinemann, 3s. 6d. net). Christian Biographies and especially Missionary Biographies, e.g. *David Livingstone*.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

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